

SS 11 2 3 6 11 2
W. R. 11 2 3 6 11 2
1609
A boke ma=

de by John ffrith prysoner in
the Tower of London, answerpnge unto
M. Mores letter, which he wrote agaynst
the spylle lytle treatyse that John ffrith
made, concernynge the Sacramente of the
body and bloude of Chylt: unto which boke
are added in the ende the arteples of his exa-
mpnacpon before the Bpshoppes of Lon-
don, Wpchester and Lyncolne, in Paules
churche at London, for whpch John ffrith
was condemned, and after brente in Smyth
felde wpythout Newgate, the fourth
dape of July. Anno M. D.

xxiiij.

Newlp corrected and prynced after the
spylt coppe, by Wpward Juge, dwellpnge
in Dowles church parde, at the spgne of the
Bpble.

Deade men shall rple agayne.

A. 2088

30a

38

The Preface



Grace and increase of knowledge from God the father through our Lorde Jesu Christ, be wpyth the Christen reader, and wpyth all them that love the Lorde our Saviour. Amen.

I thought beinge in these partes, to be in company with a Christen brother, which for hys commendable conuersacion and sobye behaueoure might better be a Bpshop then many that weare mytres, yf the rule of saint Paule were regarded in their electyon. This brother after moche communication, desired to knowe my mynde as touchynge the Sacrament of the body and blood of our Saviour Jesu Christ. Whych thinge I opened vnto hym, accordynge to the gyfte that God had geuen me.

i. iiii. ii.
T. ii. a.

First I proued vnto hym that it was no article of our faith necessary to be belened vnder paine of damnacion. Then I declared that Christ had a naturall body, euen as myne is (sauiuge spume) and that it coulde no more be in two places at ones

thys

MVSEVM
BRITAN
NICVM

The Preface.

then myne can Thydelp, I shewed hym
that it was not necessary, that the wordes
shulde so be vnderstonde as they sounde.
But that it might be a phrase of scripture, as
there are innumerable. After that I shewed
hym certen suche phrases and maner of spea
kynge And that it was well vsed in oure
Englisch tongue. And finally, I recited af
ter what maner they myght receyue it accor
dyng to Chyrltes institucio, not fearing the
frowarde alteracon that the Priestes vse,
contrary to the spylt forme and institucion,

When I had suscepyently published my
mynde, he despyred me to entytule the somme
of my wordes, and wryte them for hym, be
cause they seemed ouer longe to be well retye
ned in memozye. And albeitt I was loth to
take the matter in hande, yet to fullfyll his
instate intercession, I toke vpon me to touche
this terrible tragedye, and wrote a treatyse
whych besyde my paynfull imprisonment,
is lyke to purchace me moue cruell death,
whych I am ready and gladde to receyue
wth the spyte and inward man (although
the deue be feayle) whē soeuer it shal please
God to laye it vpon me. Notwithstandyng
to save the truthe, I wrote it not to the intent
that it shulde haue bene published. For the
I wolde haue touchyd the matter more ear
nestly, and haue wryten, as well of the spi
rituall

The Preface.

3

rituall eatynge and drynkyng whiche is of
necessite, as I dyd of the caruall, whiche
is not so necessarie. For the treatise that I
made was not expedient for all men, albeit
it were suspect for them whom I toke in
hande to instructe. For they knewe the spiri-
tuall and necessarie eatinge and drynkyng of
his bodie and blood, which is not receyued
with the teth & belie, but wth the eares & faith,
and onely needed instruction in y^e outward
eatinge, which thinge I therfore onely decla-
red. But now it is comen abroad and in ma-
ny mens mouthes, in so moche that master
More which of late hath busied hym selfe to
medle in al such matters (of what zeale I will
not despayne) hath sore laboured to confute it.
But some men thinke that he is ashamed of
his parte, and for that cause doth so dysplea-
santly suppress the worke which he printed. For
I my selfe sawe y^e worke in printe in my Ro-
de of Winchester howse, vpon S. Stephes
day last past. But neyther I, nor al the frin-
des I coulde make, myght attayne any cop-
py, but onely one written coppe whiche as it
semed was drawen out in greate haste. Not
withstandinge I can not well iudge, what
the cause shulde be, that his booke is kept so se-
crete. But this I am right sure of, that he ne-
uer touched the foundation that my treatise
was builded vpon. And therefore syth my

The Preface.

foundacion standeth so sure and innepo-
ble (for els I thinke verely he wolde sore
haue laboured to haue vndermined it) I
wyl therupon builde a litle more,
and also declare that his ordi-
nauce is to slender to breake
it downe, although it
were set vpon a
worse foun-
dacion.

The founda=

cyon of that lytle treatyse was,
that it is no artycle of our fapth necessarie
to be beleued vnder payne of damna-
cion, that the Sacramēt shulde be
the naturall bodpe of Chryste:
which thinge is proued
after this maner as
foloweth.



Piste we muste all a-
knowlege that it is no artycle
of our fapth whych can saue vs
nor which we are bounde to be-
leue vnder the payne of eternal
damnacyon. For yf I shulde beleue that
hys verpe naturall bodpe bothe fleshe and
bloode were naturall in the breade and wi-
ne, that shoulde not saue me, seinge many
beleue that, and receyue it to their damna-
cyon, for it is not his presence in the breade
that can saue me, but hys presence in my har-
te through fapth in his bloode, whiche hath
walked out my synnes and pacified the fa-
thers wraathe toward me.

And agayne yf I do not beleue hys
bodelp presence in the breade and wyne,
A iij that

Obliteration,

1.



It is no article of our faith that shall not damne me, but the absence out of my harte through unbelieve. Now if they wolde here objecte that though it be true that the absence out of the breaste coude not damne us: yet are we bounde, to beleue it because of Goddes worde, which he beleueth not, as much as in hym selfe, maketh God a lyer. And therefore of an obliuate mynde not to beleue hys worde, maye be

Solucio. an occasiō of damnation.

2.



To this we maye answer, that we beleue Goddes worde and knowledg that it is true: but in this we dissent, whether it be true in the sense that we take it in, or in the sense that ye take it in. And we sape agayne, that though ye haue (as it apereth vnto p^{ow}) the euident wordes of Christus, and therefore consp^{ite} in the b^{arke} of the letter: yet are we compelled by comfortinge of the scriptures together, w^{ithin} the letter to serche out the mynde of our sauour whiche spake the worde. And we sape thirdly, that we do it not of an obstinate mynde. For he that defendeth a cause obstinately (whether it be true or false) is euer to be reprehended. But we do it to satisfie our consciences whych are compelled by other places of scripture, reasons, and doctours, so to iudge of it.

And euen so ought p^{ow} to iudge of your partte, and to defende your sentence or not

to be beleued vnder payne of damnacion. **S**
e not of obstynacie, but by the reason of
scriptures whiche cause you to take it.
And so ought neither parte to dyspyle o-
ther, for eche seeketh the glory of God, and
the true vnderstandynge of the scripture.
This was the foundacion of my fyrst treaty-
se that he hath lefte vnshaken, whiche is
a greate argument that it is verp true. For
els his prengnant witte coulde not haue pas-
sed it so cleane ouer. But wolde haue allo-
ped it with some sophysticall rancour
whiche by his papured poetrye he myght so
haue coloured, that at the leaste he myght
make the ignorant some apparence of truth,
as he hath done agaynst the responce of my
fyrst treatyse, whiche neuertheles is true
and shall also be proued. ¶ And fyrst that
it is none artycle of oure fapth necessarie to
be beleued vnder payne of damnacion, may
thus be further confirmed. **The same fapth**

*.3.

shall saue vs whiche saued the olde fathers
before Chrystes incarnation: But they were
not bounde vnder payne of damnacion to
beleue this point, therfore it foloweth that
we are not bounde thereto vnder the payne
of damnacion. ¶ The fyrst parte of myne ar-
gument is proued by saynt Austen ad Mar-
damum. And I dare boldly saie almoste in
an. l. places more. For I thinke there be no
propolseyon whiche he doth more often in-

It is no article of our faith

weate then this, that the same faith saved
vs which saved our fathers. The secōde par-
te is manifest, that it nedeth no probation.
For howe coulde they beleue y thinge which
was neuer sayde nor done, and wpythout the
worde they coulde haue no faith. Upon the
trurhe of these two partes maile the conclu-
sion neades folowe. Not withstanding they
all dyd eate Chyristis bodye and dronke his
bloode spirytually, although they had hym
not present to their sēth. And by that spiry-
tuall eatynge (whiche is the faith in hys
body and bloode) were saved as well as we
are. For as soone as our fozr father Adam had
transgressed Godes precept, & was fallen
vnder condemnation, oure moste mercifull
father of his gracious fauoure gaue him the
promyse of helthe and conforte, wherby as
manp as beleued it, were saved frō y thral-
dome of their transgression. The worde and
promyse was this. I shal put enmyte betwe-
ne thy seide and her seide, that seide shal treade
the on the heade, and thou shalt treade it on y
hele. In this promyse they had knowlege y
Chyriste shulde destrope the deuyll w all his
power, and delpue hys faithfull from their
spynnes. And where he sayde that the deuyll
shoulde treade it on the hele, they vndersto-
de ryght well that the deuyll shoulde fynde
the meanes by his wyles and wycked mini-
sters

Adam.

Gene. 3.

to be beleued vnder payne of damnacion. 6
Kers to put Christe to death. And they knew
that God was true, and wolde fulfyll hys
promyse vnto them, and hartely longed af-
ter thys seide, and so dede bothe eate hys bo-
dy and drynke hys bloude, acknowledging
worthy insynpte thanks, that Christ shulde
for their synnes take the perfecte nature of
manhode vpon hym, and also suffer the
death: Thys promyse was geuen to Adam,
and saued as many as dyd beleue, & were
thankfull to God for hys kyndnes, and af-
ter it was stablyshed vnto oure father Abra-
ham by the worde of God, whych sayde:
In thy seide shall all nacouns of the earth be
blessed. And to him God made a couenaunt,
that he wolde be hys God, & do hym good.
And Abraham agayne promysed to kepe
his preceptes & walke in hys wayes. Then
God gaue hym the Sacrament of circumci-
sion, and called that his couenaunt, whych
thing notwithstandinge was not the ve-
ry couenaunt in dede, all though it were so
called. But was only a spgne, token, Sacra-
ment or memoriall of the couenaunte that
was betwene God and hym, which myght
expounde oure matter, yf men had eyes to
see. After that God promysed hym a sonne,
whē his wyfe was past chylde bearing & he
also very olde. Nevertheless he doubted not
of Goddes worde. But surely beleued, that

Abraham
Gen. xij.

It is no arteple of oure fapthe
he which prompſed it was able to perfourme
it. And that was recoſited vnto hym for
ryghtuousnes. This Abrahā dꝑd bothe eate
hys bodꝑe and drinke hys blode (through
fapth) beleupnge verely that Chriſt ſhulde
take oure nature, and ſprynge out of his ſeed
(as touchinge hys fleſhe) and alſo that he
ſhulde ſuffer death to redeme vs. And as
Chriſt teſtifieth, he hartely deſyred to ſee the
dawe of Chriſt. And he ſawe it and reioyced.
He ſawe it in fapth & had the dawe of Chriſt,
that is to ſaye, all thoſe thinges that ſhulde
chaunce hym, plainly reuelated vnto hym,
albeit he were dead many hundred yeres
before it were actually fulfilled and reue-
lated vnto the worlde. And by fapth he was
ſaued, and yet neuer dꝑd eate hys fleſh with
hys teth, nor neuer beleued that bread ſhuld
be hys bodꝑe and wyne hys blode. And
therefore ſpeth he was alſo ſaued wꝑthout
that fapth, and the ſame fapth ſhall ſaue
vs whꝑche ſaued hym, I thynke that we
alſo be ſaued, yf we eate hym ſpiritually
(as he dꝑd) althoughe we neuer beleued
that the breade is hys bodꝑe. Furthermore
that mercefull Moſes (whꝑch brought the
chyl dren of Iſrael out of Egipte into the
wylernes) obtayned of God by prayers,
both Manna fro heauen to fede his people,
and alſo water out of the ſtone to reſreſh &
cure

to be belened vnder papue of dānarpou. 7
 conforthe them. Thys Manna and water
 were euen the same thyng vnto them that
 the breade and wyne is to vs. ffor as S. Au-
 gustyn saythe: Quicumq; in Manna Christum in-
 tellexerunt, eundem quem nos cibum spirituale
 manducauerunt. Quicumq; autem de Manna so-
 lam satiritatem quesierunt, manducabant &
 mortui sunt. id est etiam eundem potū: petra enim
 erat Christus. That is to saye: as many as in
 that Manna vnderstode Christ, dyd eate
 that same spirytual meate that we do, but
 as many as sought onely to fyll their bel-
 lies of that Manna (the fathers of the vni-
 fapthfull) dyd eate and are dead. And lyke
 wyle the same drynke, for the stone was
 Christ. Here may pou gather of S. Austyn,
 that the Manna was vnto the, as the bread
 is to vs, and lyke wyle that the water was
 to them, as the wyne is to vs, which anone
 shal appeare more playnly. S. Austyn sayth
 further. Manducauit & Moses Manna, mandu-
 cauit & Phinees, manducauerunt ibi multi qui
 deo placuerunt, & mortui sunt. Quare? Quia
 uisibilem cibum spiritualiter intellexerunt, spi-
 ritualiter esurierunt, spiritualiter gustauerunt.
 ut spiritualiter satiantur, omnes eandē escam
 spiritualement manducauerunt, & omnes eundem
 potum spiritualement biberunt, spiritualement utique
 eandem: nam corporalem alteram (quia illi
 Manna, nos aliud) spiritualement uero eandem

Augu. de
 uite agen-
 darum.

Augu. su-
 per ioan.
 tract. 26

quam

It is no article of our faith

quod nos. Vt omnes eundem potum spiritualem
biberint, aliud illi, aliud nos; sed spem uisibili
quod tamen hoc idem significaret uirtute spiri
tuali. Quomodo eundem potum bibebant (in
quit Apostolus) de spirituali sequenti petra: pe
tra autem erat Christus. That is to saie: Mo
ses also dyd eate Manna, and Aaron, and
Phinees dyd eate of it, whych pleased God
and are not deade. Wherfore: Because they
vnderstode the visibill meate spirituall.
They were spirituallly an hongred, they ta
sted it spirituallly, that they myght spiri
tuallly be replenished. They dyd al eate the
same spirituall meate, and all dranke the
same spirituall drynke. Euen the same spiri
tuall meate, albeit another bodely meate,
for they dyd eate Manna, and we eate ano
ther thyng, but they dyd eate the same spi
ritual which we do. And they al dyd dranke
the spirituall drynke. They dranke one
thyng, and we another. But that was in
the outwarde apparence, whych neuerthe
lesse dyd signyfye the same thyng spiritu
allly. How dranke they the same drynke?
They (saith the Apostle) dranke of the spi
rituall stone folowynge them, and that
done was Christ. And there vnto Jude ad
ded these wordes: Videte autem fide manena
re signa uariata. That same is to saie: Be
holde that the signes are altered, and yet the
faith

to be beleued vnder payne of dānacpon. ●
oure crede, but that they beleued it, as well
as we do, and those artycles are onely ne-
cessarpe vnto saluacpon. ffor them, am I
bounde to beleue, and am dammed wpythout
excuse yf I beleue them not. But the other
popytes contayned in scrpiture although
they be vndoubted verities, yet maye I be
saued wpythout them. As be it in case that I
neuer hearde of them, I can not vnderstāde
them nor cōprehende them, or if that I heare
them, yet by the reason of another texte may
construe them, as the Boheimes do the wor-
des of Chulste in the. vi. chapter of s. John.
All thes ethpnyges I saue may be done with-
out any Ieperdye of damnacion. In euery
texte is but onely one veritye, for whiche it
was spoken, & yet some textes there be which
of catolphe doctours are expounded in. vi. or
viij. sondry fashyons. Thertore if we beleue
the artycles of our crede, in the other is no
parell, so that we haue a probable reason to
dissent from them. But nowe to retourne to
our purpose. If we wylt examyne the auto-
ryties of S. Austyn and Beda before aleged,
we shall espye that besyde the probacion of
this forsayde proposycpon, they open the
mystrye of al our matter to them that haue
eyes to see. ffor S. Austyn sayth, that we &
the olde fathers do dissent as touchinge the
bodely meate, for they dyd eate Manna, and
we

It is no arteple of our fapth
 we breade, but alkeit it varied in the out-
 warde apperaunce, yet neuerthelesse spiri-
 tuallp it did signifie one thing. For both the
 Manna and breade signified Christ. And so
 both they & we do eate one spirituall meate,
 that is to say, we both eateth thing which sig-
 nieth and representeth vnto vs y verp one
 spirituall meate of oure soules, whiche is
 Christe. And Beda doth plainly call both
 the Manna and the breade sp gnes, sapenge.
 Beholde that the spgues are altered and yet
 the faith abydeth one. Nowe pf they be sig-
 nes, than they do signifie and are not the
 verpe thinge it selfe whiche they do signi-
 fy. For the spgne is a thynge diuerse from
 the thynge it selfe whiche it doth signifie
 and represent. As the ale poleis are not the
 ale it selfe whiche they do signifie or repres-
 sent. Here thou wylt obieete against me, that
 pf this faith be sufficiēt, what nedeth the in-
 stitucion of a sacrament? I answer, that sa-
 cramentes are instituted for .iiii. causes: The
 Aug. cō- spalte is assigned of S. Austyn, which saith
 tra ffau on this manner. *In nullum autem nomē religio-*
sum Li. nis, seu uerū, seu falsum, coagulari homines pos-
19. ca. 11. sunt, nisi signaculorum seu sacramentorum uisi-
biliū consortio colligantur, quorum sacramen-
torum uis inenarrabiliter ualet plurimū, et ideo
contempta sacrilegus facit. Ampie quippe contē-
nitur sine qua perfici non potest pietas. That
 is to

to be beleued vnder payne of dānacōn. 16

Is to sape: men can not be iopned in to anye kinde of religyon whether it be treue or false, excepte they be knitte in felowshyppe by some vpspble tokens or sacramentes, the power of whiche sacramentes is of suche efficacyte, that can not be expressed. And therfore it maketh them that dispise it to be abhorred, for it is wickhednes to despise that thing without which godlines can not be brought to passe. Thus it apereth that necessite is the fyrste cause. ffor there can no congregacion be seuered out of the multitude of men, but they muste nedes haue a signe, token, sacrament, or common badge, by the whiche they maie knowe eche other. And there is no difference betwene a signe or a badge and a sacrament, but that the sacrament signifpeth an holpe thinge, and a signe or a badge doth signifie a worldly thinge. As sapnt Austen August. sayeth. Spynes when they are referred to ad Mar holpe thinges are called sacramentes. The cellinū. The secōde cause of their institucion is, that they maie be a meane to bring vs vnto his faith, and to enpriente it the deper in vs, for it doth customably the more moue a man to beleue, when he perceiueth the thinge expressed to diuerse senses stones. As pf I promyse a mā to mete him at a daie appointed, he will somwhat trust my worde, but yet he trusteth not so moch vnto it, as if I did both promise him

It is no arteple of our fapth
wpyth my worde and also clappe handes
wpyth hym, or holde vp my fpynger, for he
counteth that this prompse is stronge and
more fapthfull the is the bare worde, becau-
se it moueth mo senses. For the worde doth
but onelp certpfe the thyng vnto a man
bp the sence of hearpyng: but when with my
prompse inmedpatly after I holde vp my
fpynger, then do I not onelp certpfe hym bp
the sence of hearinge: But also bp his spght,
he percepueth that that facte confirmed my
worde. And in the clapppyng of handes he
percepueth both bp his spght and fealpyng,
bespde the worde, that I will fullpl my pro-
mpse. And lphewpse it is in this sacramente.
Chypste prompsed them, that he wolde geue
hys bodpe to be flapne for thepyr spynges. And
for to establphe the fapth of thys prompse
in them, he did institute the sacrament which
he called hys bodpe, to thintent that the ve-
ry name it selfe myght put them in remem-
braunce what was ment bp it, he brake the
breade before them, spg nypfenge vnto them
outwardelp even the same thyng, that he
bp his worde hadde before protested. And
even as hys wordes hadde informed the bp
thepyr hearpyng, that he entended so to do: so
the breakinge of that breade enformed their
eye spght that he wolde fullill hys promise.
Then he dede distribute it amonge the to en-
pyng

to be beleued vnder payne of dānacion. 11

ppute the matter more depely in them, foga
upspenge therby, that euen as that breade
was deuptyd amonge them, so shoulde hys
bodpe and frute of hys passyon be dylstru
buted vnto as many as beleued his wordes.
ffynally he caused them to eate it, that no
thynge shoulde be lackynge to confyrme
that necessarye popnte of fapth in them, sig
nifyng therby, that as verely as they felte
that breade wpyth in them, so sur shoulde they
be of his bodpe through fapth. And that e
uen as that breade doth nouryshe the body,
so dothe the fapth in hys bodpe breakynge
nouryshe y^e soule vnto everlastyng life. Thus
byd our mercifull sauour (which knoweth
our fraplte and weakenes) to establishe and
strengthen their faith in his bodpe breaking
and bloode sheddyng, whych is our shote an
her & laste refuge, without which we shoulde
all perishe. The thyrde cause of this inst
tucion and profite that cometh of it is this.
They that haue receyued these blessed tyd
nges and worde of health, do loue to publy
she the thys feltypte vnto other men. And to ge
ue thanks before the face of the congrega
cion vnto their bounteous benefactoure,
and as moche as in them is, to drawe all peo
ple to the praynyng of God wth them, which
thyng though it be partely done by the pre
chyng of Godes worde & frutefull exhorta
cion.

It is no article of oure fapth
epons, pet doth that bysible token and sacra-
mente (pf a man vnderstand what is ment
therby) more effectuously worke in them
both fapth and thankegeuinge, then doth
the bare worde: But pf a man wote not
what it meaneth, and seketh healt he in the
sacrament and outwarde spgne, then maye
he well be lphened vnto a founde fellowe,
whiche when he is verp dype, and an honell
man shewe him an ale pole, and tell him that
there is good ale pnowgh, wolde go and sue-
ke the ale pole, trustinge to get drinke out of
it, and so to quenche his truste. Nowe a wi-
se man will tell him that he playeth the foo-
le. ffor the ale pole doth but signyfye that
there is good ale in the howse, where the
alepole standeth, and will tell him that he
muste go nere the howse, and there he shall
fynde the drynke, and not stande suchynge
the ale pole in vaine. ffor it shall not ease
him, but rather make him more dype. ffor
the ale pole doth spgnfyre good ale: pet the
ale pole it selfe is no good ale, neyther is
there anpe good ale in the ale pole. And
likewyse it is in all sacramentes. ffor pf we
vnderstande not what they meane, and seke
healt in the outwarde signe: then we sueke
ale pole and laboure in vayne. But pf we
vnderstande the meaning of them, then shall
we seake what they signifye, and go to the
thinge

to be beleued vnder payne of damnacion. 12
thinge signified, and there shall we fynde
indoubted health. As to oure purpose, in
this Sacramente wherof we speake, we
muste note what it signifieth, and there shal
we fynde oure redemption. It signifieth
that Christes bodie was broken vpon the
crosse to redeame vs from the thraldome of
the deuill, and that his blode was shedde for
vs to waiche awaie our sinnes. Therfore we
muste runne thither pf we will be eased. ff
pf we thinke to haue oure sinnes forgeue, for
eatinge of the sacramente, or for seinge the
sacramente ones a day, or for prapenge vnto
it: then surely we sucke the ale pole. And by
this you may perceiue what profite com-
meth of these sacramentes the whiche eether
haue no significacions put vnto them, or els
when their significacions are losse and for-
gotten. ff or then no doubt they are not com-
mended of God, but are rather abhominable.
ff or whā we knowe not what they mea-
ne, then seake we health in the outwarde de-
de, and so are iniurious vnto Christ and his
bloode. As by example, the sacrificees of the
Jewes were well allowed and accepted of
God as long as they vled them aright and
vnderstoode by them the death of Christ,
the shedding of his bloode, and that holpe
oblation offered on the crosse ones forever.

It is no arteple of oure fapth

But when they begane to forget this spgny-
fication and sought theyr healthe and rygh-
teousnes in the bodely worke and in the sa-
crifice it selfe, then were they abhomy-
nabie in the spgt of God, and then he cryed out
of them bothe by the Prophete Dauid and
Esaye: And I knowe it is with our sacra-
mentes. Let vs therfore seke by the signifi-
cations, & go to the very thing which y sacra-
ment is set to present vnto vs. And there shal
we fynd such frutefull foode as shal neuer
fayle vs, but conforte our soules into lyfe
eternall.

Now wyl I in order answer to maister
Mores booke, & as I finde occasion geue me,
I shal indevoure my selfe to supplie y thing
which lacked in y laste treatise. And I trust
I shal shewe such lpyght that all men whose
eyes y purpore of this world hath not blynde-
d, shal perceyue y truth of the scripture &
gloire of Christe. And where as in my laste
treatise the truth was set forth with all sym-
plepte, and nothinge armed against the as-
sautes of sophisters, that haue I somewhat
redressed in this booke, & haue brought bones
spitte for their teeth, which yf they be to busy,
may chaunce to choke them.

Thus endeth my lytle treatise that I
wrote vnto my frende, beinge suspect
for my instructyon.

¶

Here begyn¹³

neth the p[re]face of M.

Mores boke.



My moſte hartye
wple I recomende me vnto
pou, and ſende pou bp thys
brynge the wytyng agayne
wherwith I receyued from pou.

After

Mores

Wherof I haue bene offered a copie of co-
ppes mo, in the meane whyle, as late as ye
wote well it was.

Wdeare brethre conſider theſe wordes
and prepare pou to the croſſe that Chriſte
ſhall laye vpon pou, as ye haue oft bene coun-
ſelled. For euē as whan the wolue howleth
the ſhepe hadde neede to gater them ſelues
to their ſhephearde, to be deliuered from
the aſſaulte of the bloudy beaſte, ſo whan
ye hadde pou neede to ſpe vnto the ſhephearde
of youre ſoules Chriſt Jeſus, & to ſell youre
coates and bye hys ſpirituall ſworde (which
is the worde of God) to defende and deli-
uer pou in thys preſent neceſſite. For now
is the tyme that Chriſt tolde vs of, Matt. x.
that he was come (bp his worde) to ſette va-
rantly betwene the ſonne and hys father, be-
tweene the daughter & her mother, betwene

ſcript.

1. Pet. 2.

Ruh. 22.

Eph. 6.

the

An answer to the p[re]face

the daughter in lawe & her mother in lawe,
and that a mā's owne household shall be hys
Mich. 3. enemies. But be not dismayed nor thinke it
no wonder, for Christe chose. 12. and one of
John. 6. them betrayed his master. And we that are
his disciples maye loke for no better than he
Mat. 10 hadde him selfe: For the scolar is not a boue
hys master.

2. Cor. 11 Saint Paul protesteth that he was in per-
rell amonge the false bretherne, and surely I
suppose that we are in no lesse Jeopardye.
For yf it be so that his mastershippe recei-
ued one coppie & hadde a copie of coppies
not offered in y meane while, then maye ye be
sure y there are many false bretherne which
pretende to haue knowlege, & in dede be but
pphethe thanks, prouidinge, for their belie. We
pare ye therfor cloken, for y whether weareth
clowdie, & raine is lyke to folowe. I meane
not false excuses and forsweringe of your sel-
fes: but that ye loke substantially upon Gods
worde, that you maye be able to answer
their sottile obiections. And rather chose māful-
ly to dye for Christe and his worde, than con-
wardly to deape him, for this vaine and tre-
spitous lyfe, consyder yuge that they haue no
further power but ouer thys corruptible
bodde, whiche yf they put it not to deathe,
2. Cor. 10. muste yet at the length perishe of it selfe. But
I truste the Gorde shall not suffer you to be
tempo

tempted a boue that pou map beare, but accordynge to the sprypte that he shall poure upon pou, shall he also sende pou the scourge, and make hym that hath receyued more of the spirite, to suffer more, & him that receyueyth lesse therof, to suffer accordynge to his talent. I thought it necessarpe fyrst to admo- nyshe pou of this matter, and now I wyl re- cepte more of maister Mores boke.

✚ Wherby men map see howe greadely these newe named bretherne wypte it out, & secretely spreade it a brode.

☞ The name is of great antiquite, al- though pou liste to iest. for they were called bretherne before our Bpshoppes were cal- led Lordes, and had the name giuen them by Christe sapenge. Math. xxiiij. All ye are bre- therne. And Luke. xxiij. A ofpryme thy brether- ne. And the name was continueth by y Apo- stles, & is a name that nourisheth loue & amite. And verp gladde I am to heare of their grea- dye affection in wyptynge out the worde of God, for by that I do perceyue the prophe- sye of Amos to haue place, which saith in the person of God. I will sende hōger & thurste in to y earth, not hōger for meate nor thurst for drinke, but for to heare y worde of God. Nowe begynneth the kpngdome of heauen to suffer violēce. Nowe runne y poore Publi- cāns wherby knowlege them selves synners, to

More,

ffyrth,

Amos. 2

Mat. 23

An answer to the preface

to the worde of God, puttynge both goodes
& bades in peoparde for the soule health.

Luke. 18. And though our Bpshoppes do call it here-
spe, and all them heretiques that hunger af-
ter it, yet do we know that it is the Gospell
of the luyng God, for the health and sal-

Roma. 1. uacion of all that beleue. And as for the
name doth nothing offende vs, though they

Act. 24. call it heresp a thousande tymes. For sapient
Paul testifieth that the Pharises and Prie-
les whiche were counted the very church
in hys tyme, dyd so call it, & therefore it for-
seth not though they, rulyng in theyr tow-
nes, vse the same names.

✚ Whych pinge man I heare sape hath
latel made dyuers other thynge that yet
runne in hoker moker so close amonge the
brethren that there cometh no coppes
abroade.

Steph. I answer, that surely I can not spyn-
ne, and I thynke no man more hateth to be
pde than I do. Wherefore in suche thinges
as I am able to do, I shalbe diligent as
longe as God lendeth me my lyfe. And pe-
pethinke I be to busye, you may rpdde me
the sooner, for euen as the shepe is in the bo-
chers handes ready bounde and loketh but
euē for the grace of the bocher when he shal
shedde hys bloude: Euen so am I bounde
at the Bpshoppes pleasure, euer lokynge
for

for the daye of my death. In so moche that
plapne worde was sent me, that the Chauce
oure of London sayde: It shuld cost me the
beste bloude in my body, whych I wolde
gladly were shedde to morowe, yf so be it
myght open the bynges graces eyes.

And verely I maruell that any thyng
can runne in hoker moker or be hydden from
you. For semge you myght haue suche store
of coppes, concernynge the thyng whych
I most despyed to haue bene kept secrete,
how shulde you than lacke a coppe of those
thynges whych I molte wolde haue publi-
shed. And hereof ye may be sure, I care not
though you and all the Bishoppes within
Englande loke vpon all that euer I wrote,
but rather wolde be gladde that ye so shoulde.
For yf there be any sparke of grace in your
brestes, I trust it shuld be an occasyon som-
what to kindle it, that you maye consyder
and knowe your selves, whych is the fyrst
poynte of wysdome.

✠ And wolde God for his mercy (sayeth Moore)
that syth there can nothyng re-
scapne thes studie, fro deuyse and compas-
syng of euill & vnglacpous wyrtynge, that
they wold & could hepe it so secretly that ne-
uer man shuld se it, but such as are so farte cor-
rupted, as neuer wold be cured of their caker.

✠ It is not possible for hym that hath synne
by

An answer to the p[re]face

his eyes & seeth his brother whiche lacketh
sight in peopardie of perishinge at a perel-
lous pitte, but y he muste come to him & gui-
de him, till he be past y peopardie, & at y leass
wple, yf he can not come to him, yet wpll he
call and cpe vnto him to cause him chose the
better wape, excepte his harte be cankered w
the contagion of suche hatred that he can re-
ioyse in his neighbours destruction. And eue
so is it not possble for vs which haue recei-
ued the knowlege of goddes worde, but that
we muste crie and call to other, y they leaue
the perellous patthes of their owne folishe
fantasies. And do that onely to the Lorde, y
he commaundeth them, neyther addinge a-
ny thynge nor dymynishyng. And therfore
wntpll we see some meanes founde, by the
whiche a reasonable reformation maye be
had on the one partte, and suscepent instruc-
tpon for the poore comons, I insure you, I
neyther wpll nor can cease to speake. ffor y
worde of God boileth in my bodie, like a fer-
mente fyre, & wpll needes haue an issue and
breake out, whan occasion is geuen.

But this hath bene offered you, is offered,
and shall be offered. Graunt that the worde
of God, I meane y texte of scripture, maye
go abrode in our Englishe toge, as other na-
cions haue it in their toges, and my brother
Wylliam Tyndall & I haue done, & wpll
promysse

admirable pou to wite no more. If pou wpll
not graunt this condicion, then will we be
doinge whyle we haue breathe, and thetwe
in fewe wordes that the scripture doth in ma
ny: and so at the least saue some.

✚ But alache this wpll not be. ffor as **more**
S. Paul sayeth, the contagiō of herespe crea
peth on lyke a canker. ffor as the canker cor
rupteth the bodpe forthere & forther, & tour
meth the hole partes in to the same deadly
sickness, so doth these heresies crepe forth a
monge good symple soules, tyll at the laste
it be almolte paste reinedpe.

Ⓞ This is a very true salenge & maketh ffruth.
well against his owne purpose. ffor in dede
thys contagion began to springe euen in .S.
Pauls tyme. In so moch y the Galathians
were in a maner whole seduced fro his doc
trine. And he sayde to y Thessaloniās, y mp. 1. **Th. 2.**
strep of iniquite enē now beg ineth to worke.
And S. John testified y there were al readie 1. **Joh. 4.**
manp Antichristes risen in his dapes, & also
Paul prophesied what shulde folowe after
his tyme, Actes. xx. sayenge: Take pe hede to **Act. 20.**
your selues & to all the flocke, ouer which y
holp goost hath put pou ouerseers, to feade y
congregaepn of God whiche he purchased
wpth hys owne bloode. ffor I knowe
thys well, that after my departynge shall
enter in greivouse wolues amonge pou,
which

An answer to the p[re]face

which shall not spare the flocke. And euen of
poure selues shall arple men, speakng per-
uerse thinges, to drawe disciples after them:
and therfore watche. & c. Thys canker then
began to spiede in the congregacon, & dyd
full sore noye the bodye, in so moche that
within .iiij. C. yeres there were verp many
sectes scatered in euery coste. Notwithstan-
dyng there were fapthfull fathers that dili-
gentlpy subdued thē with the swerde of God-
des worde. But surely sens Splu[us]ter recep-
ued suche possessions, hath the cāker so crept
in the churche, that it hath almost lest neuer
a sounde member. And as Cisteriensis wryt-
teth in the .viij. boke, that dape that he recep-
ued reuenues, was a voyce hearde in the
ayre cryng ouer the court, whyche sayde:
This dape is benome shed into the churche
of God. Before that tyme there was no Bp[is]-
hop greadpe to take a cure. ffor it was no
honour and profp[er]te as it is now, but onely
carefull charge which was lyke to coste him
his lyfe at one tyme or another. And therfore
no man wolde take it, but he that bare suche
a loue and zeale to God and hys flocke, that
he coulde be content to shedde hys bloude for
them. But after that it was made so hono-
rable and profp[er]table, they that were worste
bothe in learnyng and lypnyng, moste labou-
red for it. ffor they that were vertuous wold
not

Splu-
ster.

of master Moyses booke.

17

not entangle them selues wpth the hayne mat. 27
pypde of thys worlde, and weare. iij. crow- Mar. 15
nes of golde, where Christ dyd weare one Joan. 19
of thorne. And in conclusion it came so farre
that whosoever wolde geue molte moneye
for it, or beste coulde flatter the Prynce
(whych he knew well all good men to ab-
horre) had the preeminence & gotte the best
Bpshoppes, and then in steade of Goddes
worde, they publyshed their awne comman-
dementes, and made lawes to haue all vn-
der them, and made men beleue they could
not erre whatsoeuer they dyd or sayde, and
euen as in the rowmes and stede of Moyses,
Aaron, Eliezer, Josue, Caleb, & other fapth-
full folke, came Herode, Annas, Caiphas,
Pilate & Judas, which put Christ to death:
So now in the steade of Christ, Peter, Paul
James & John, & the fapthfull folowers of
Christ, we haue the Pope, Cardynalles, Ar-
chebshoppes, Bpshoppes, and proude Pie-
lates, wpth their proctoure the malpicious
mynstre of their master the deupll, whych
not withstandinge transforme the selues in
to a lyphenes, as though they were the my-
nsters of ryghtuousnes, whose ende shalbe 1 Cor. 13
according to their workes. So that the body
is cankered longe agone, & now are left but
certayne small membres, which God of his
pyslant power hath reserued vncorrupted.

¶

And

An answer to the preface

And because they see that they can not be can-
kred as theyr owne flesh is, for pure anger
they burne the, least if they continued there
myght leaue some defoumpte in theyr owne
cankred carcase, by the comparynge of these
whole members to their scabbed bodye,

More.

+ Teacheth in a fewe leaues shortely all
the popson that Wyckese, Scolampadius,
Tyndall, and Zwynge lius haue taught in
all theyr booke before, concerning the blessed
Sacrament of the aulter: not onely as-
sumynge it to be very breade & pill (as Luther
doth) but also (as these other beastes do) say-
eth it is nothyng els. And after the same speeche
Thomas More sayeth: These dregges hath
he dronke of Wyckes, Scolampadius, Tynd-
dall, and Zwynge lius, and so hath he al that
he argueth here besyde, which. iiii. what ma-
ner folke they be, is metely well percepued
and knowen, and God hath in parte wryth
hys open vengeance declared.

Steph.

Luther is not the prycke that I runne
at, but the scripture of God. I do neyther
assume nor denye any thyng, because Lu-
ther so sayeth: but because the scripture of
God doth so conclude and determe. I take
not Luther for such an autoure that I thinke
he can not erre, but I thinke verely that he
both maye erre and doth erre in certayne
poyntes, although not in suche as concerne

Salua

Saluacion and damnacion. For in the (bles-
sed be God) al these whom ye cal heretikes
do a grete right well. And I pkeuple I do not
alowe this thinge because Wiclef, Scolas-
padius, Tyndall & Zwynghius so sape, but
because I se them in that place more purely
expounde the scripture, & that the processe of
the terte doth more fauoure their sentence.

And where you sape that I asseme it to
be breade styll as Luther doeth, the same I
saie agayne, not because Luther so sape-
th, but because I can proue my wordes true by
scripture, reason of nature, and Doctours.
Paul calleth it breade, sayinge: The breade 1. Cor. 10
whych we breake, is it not the felowshyppe
of the bodye of Christ? For we though we
be many, are yet one bodye and one breade:
as many as are partakers of one breade. And
agayne he sape-
th: As often as ye eate of this 1. Cor. 11
breade, or drinke of this cuppe, you shall
shewe the Lordes death vntill he come. Al-
so Luke calleth it breade in the Actes, sayinge:
They continued in the felowshipp of the Actes. 2
Apostles and in breakinge of breade, and in
prayer. Also oure Lord Iesus Christ cal-
led the cuppe, the fruite of vigne, sayinge: I Luk. 22
shall not from hence forth drinke of the fruite
of the vine, vntill I drinke that a newe in
the kyngdome of my father.

Furthermore nature doth teache you that
both

An answer to the p[re]face

both the breade and wyne contynue in the
nature. ffor the breade mouldeth yf it be
kept long, yet and wormes breede in it. And
the poore mouse wylle rine awaye wth it,
and desyre none other meate to her dyner,
whych are euident ynough that there re-
mapneth breade. Also the wyne yf it were
reserued wolde were souer, as they cōfesse
themselues, and therfore they howsell the
lape people but with one kynde onely, be-
cause the wyne can not contynue nor be re-
serued, to haue ready at hande when neede
were. And surely as yf there remayned no
breade it coulde not moule nor were full of
wormes: eue so yf there remayned no wyne
it coulde not were souer, and therfore it is
but falsc doctryne, that oure p[re]lates so lōg
haue publISHED. ffnally that there remap-
neth bread might be proued by the auctorite
of many Doctours, which call it bread and
wyne, as Chyult and his Apostles dyd. And
though some Sophisters wold wrelle their
sayinges, and expounde them after thei[r]
fantasy, yet shal I alledge the one Doctour
(which was also Pope of Rome) that ma-
keth so playne wth vs that they shalbe com-
pelled wth shame to holde their tōges. ffor
Pope Gelasius wyrteth on this maner. *Cer-
te sacramenta que sumimus corporis et sangui-
nis Christi diuina res sunt, et propterea per illa*
partis

participes facti sumus diuina nature, & tamen
non desinit esse substantia uel panis & uini, sed
permanent in sua proprietate nature. Et certe
imago & similitudo corporis & sanguinis Chri-
sti in actione misteriorum celebrantur. That is
to sape: Surelp the Sacramētes of the body
and bloude of Christ, are a godly thinge,
and therfore through them are we made par-
takers of the Godly nature. And yet doeth it
not cease to be the substaunce or nature of
breade and wyne, but they continue in the
propertie of their awne nature. And surelp
the Image and similitude of the body and
bloude of Christ, are celebrated in the acte
of the misterpes. Thys I am sure was the
olde doctryne, which they can not auopde.
And therfore with the scripture, nature and
fathers I wpll conclude that there remap-
neth the substaunce and nature of bread and
wyne.

† And where ye sape that we aspyne it to more,
be nothings els, I dare sape that ye butrulp
reporde of vs all. And here after I wpll shew
you what it is more then bread. And where
ye sape that it is meately well knowen what
maner of folke they be, & that God hath in
parte with hys open vengeaunce declared.

✠ I answere that master Wyclef was ffrstly
noted whyle he was lypunge, to be a man
not onely of mozte famous doctryne, but Wyclef.
I.ij. also

An answer to the p[re]face

also of a very sincere l[if]e and conuersation.
Nevertheless to declare your marvellous
miracles and vengeable hartes (as men say)
xv. yeares after he was buried, you took
him up and burnt him, which facte de-
clared your furpe, all though he felte no p[ai]n.
But blessed be God which hath geuen such
t[ri]auntes no further power, but ouer this
corruptible body. For the soule ye can not
binde nor burne, but God may blesse where
you curse, and curse where you blesse.

Mat. 10

Mal. 2

Ecolampadius.

And as for Ecolampadius, that notable
learned man, his moste aduersaries haue
euer comended his conuersation and god-
ly l[iv]ing, which when God had appoynted
his t[im]e, gaue place vnto nature (as eu-
ery man muste) and dyed of a canker.

Epudall

And Epudall I truste l[iv]eth, well con-
tente with such pore Apostles l[if]e, as God
gaue his sonne Christ, and his faithful
disciples in this worlde, which is not
sure of so many myres, as you be pearely
of many poundes, although I am sure that
for his learninge and iudgement in scrip-
ture, he were more worthy to be promoted
then all the Bishoppes in Englande. I re-
pued a letter from him, which was wryt-
ten sens Christmas, wherein amonge other
matters he wryteth thus: I call God to re-
corde agaynst the daye we shall appeare
before

before oure Lorde Iesus Christ to geue re-
 konpunge of oure doinges, that I neuer al-
 tered one syllable of Godes worde agaynst
 my conscience, nor wolde do thys daue, pf
 all that is in earth, whether it be honoure,
 pleasure, or riches myght be geuen me.
 Moreover I take God almyghty to recorde
 to my conscience, that I desyre of God to
 my selfe in thys worlde no more then that
 without which I ca not kepe his lawes, &c.
 Judge good Christen reader whether these
 wordes be not spoken of a fapthfull clere
 and innocent herte. And as for hys beha-
 ioure is suche, that I am sure, no man
 can reprove hym of any synne, howbeit no
 man is innocent before God whych behol-
 deth the herte.

spynallpe, Twynghius was a man of Twynghius
 suche learnpunge and grauite (besyde elo- glus,
 quence) that I thynke no man in Christen
 dome myght haue compared wpth hym:
 not wptstandpunge he was slayne in bat-
 tle, in defendpunge hys ctyte, and com-
 mon wealth, agaynst the assaunte of wpyshed
 enemyes, whypche cause was moste rygh-
 tuous.

And pf hys mastershippe meane, that that
 was the benygence of God, & declared hym
 to be an euyl parson because he was slayne;
 I maye saye nay, & shewe euylst examples
 I. iij.

An answer to the pface
of the contrary. For some tyme God geteth
the victorie agaynst them that haue moste
rpyghtuouse cause, as it is euident in the
Judi. 20 booke of Iudicum, where all the chyldren of
of Israel were gathered to gether, to pun-
nysh the shamefull Sodomitry of the trybe
of Benjamin, whych were in nombre but
xxv. thousande, and the Israelites were
xxx. thousande fpyghtynge men, whych
came into Silo, & asked of God who shulde
be their Captayne agaynst Benjamin. And
they beinge but xxv. thousande slewe of the
other Israelites. xij. thousande in one daye:
Then fledde the chyldren of Israel vnto the
Lorde in Silo, and made greate lamentacyō
before hym enen vntyll nyght. And asked
hym counsell, saying: Shal we go any more
to fpyghte agaynst the trybe of Benjamin
oure brethre or not? God sayde vnto them:
Yes, go vp and fpyght agaynst them. Then
went they the nexte daye, & fought agaynst
them, and there were slayne agayne of the
Israelites. xviij. thousande men. Then came
they backe agayne vnto the house of God,
and sate downe, and wepte agayne before
the Lorde, and fasted that daye vntyll euen,
and asked hym agayne, whether they shuld
any more fpyght agaynst the brethren or
not. And God sayde vnto them, yes, to mor-
row wyl I deliuer them into your hādes.
And

And the nexte day was the troybe Beniamyn
bitterly dystroyed, slaynge .600. men which
hpydde themselves in the wylernes. Here it
is euident that the chyldren of Israel losse y
victory twofold, and yet not withstandinge had
a iuste cause, and fought at Goddes commaun
dement. Besydes that, Judas Machabeus,
was slayne, in a ryghteous cause, as it is
manifest in the fyrste boke of the Macha
bees. And therfore it can be no euident argu
ment of the vengeance of God, that he was
slayne in battayle in a ryghteous cause, and
therfore my thynketh that this manne is to
malaperte so blumtly to enter in to Goddes
iudgement, and geue sentence in that matter
before he be called to counsayll. Thus haue
I suscepently touched hys pface, for tho
se poyntes that he afterwarde toweched more
largely haue I wyllyngly passed, because I
shall toweche them earnestly hereafter.

Macha
be. 9.

Nowe lette vs see what he prometh.

It is a greate wonder to see how
holwe lpyght and slepyght occaspons, he is
fallen vnto these abhomyable hereses.
For he denpeth not nor can not save nay,
but that oure sauoure sayde hym selfe, my
fleshe is verely meate and my bloode is ve
ry drynke. He denpeth not also that Christus
hym selfe at his laste souper, takynge the
breade into his blessed handes, after that he

Master
Mores.

I v

had

An answer to the treatise
had blessed it, sayde vnto his discyples. Take
pou this, and eate it, this is my bodpe, & shall
be geuen for you. And spke wyle gaue them
the chalpece after his blessinge and consecra-
tion, and saide vnto them: This is the chali-
ce of my bloode of the newe testamēt, whpche
shalbe shedde out for manpe, do pe thys in
remembraunce of me.

ffirthe.

It is a greate wonder to see howe ig-
norant their proctoure is, in the plapne tex-
tes of scripture. For if he had anye iudge-
ment at al, he myght well perceiue that whē
Chryste spake these wordes, my fleshe is ve-
relpe meate, and my bloode is verelp drinke,
he spake not thynge of the sacrament.
For it was not instituted vntill hys laste
souper. And these wordes were spoken to
the Jewes longe before, and ment them not
of the carnall eatynge or drynkinge of hys
bodpe or bloode, but of the spirytuall ea-
tynge, whpche is done by fapth and not
with to the, and bellpe. Wherof Saynt Au-
sten sayeth vpon thys Gospell of Johan,
whp preparest thou other to the or bellie? be-
leue and thou haste eaten hym. So that
Chrystes worde muste here be vnderstande
spirytuallp. And that he calleth hys fleshe
verp meate, is because that as meate by the
eatynge of it and drynkinge it in oure bo-
dye doth strengthen these corruptible mem-
bers,

bies, so Iphewpse doth Chyrltes fleshe (by the beleupnge that it taketh oure sinne vpon it selfe and suffered the death to delpue vs) strengthen oure immortall soule. And Iphewpse as drinke when it is dronken, doth counforte and quicken oure fragile nature, So Iphewpse doth Chyrltes bloode by the drynkynge of it in to the bowels of oure soule, that it is by the beleuinge and remembringe that it is shedde for oure synnes, confor- te and quicken oure soule vnto euerlastynge lyfe. And thys is the eatynge and drynkynge that he speaketh of in that place. And that it is so pou maye percepue by the texte folowynge, whych sayeth. He that eateth my bodye and drynketh my bloode dwelleth in me and I in hym, whych is not possyble to be vnderstande of the Sacrament. For it is false to saye, that he that eateth the Sacrament of hys bodye, and drynketh the Sacrament of hys bloode, dwelleth in Chylte & Chylte in hym. For some man recepueth it vnto his condemnacon. And thus doth S. Austen expounde it sayinge: *hoc est enim Christum manducare, in illo manere, & illum manentem in se habere.* Thys is the very eatynge of Chylte, to dwell in hym, and to haue hym dwellynge in vs. So that who so ever dwelleth in Chylte (that is to saye) beleneth, that he is sent of God to saue us from

An answer to the treatise

from our synnes) doth verely eat & drinke
his body and blood, although he neuer recei-
ued the sacrament. This is the spirituall ea-
tinge necessarie for all that shall be saved.
For there is no man that cometh to God
without this eating of Christ, that is the be-
leevinge in hym. And so I denie not but that
Christe speaketh these wordes, but surelye
he ment spirituall. As S. Austen declareth,
and as the place plainly proueth.

Mat. 26

And as to whyng the other wordes
that Christe spake vnto hys disciples at
hys laste souper, I denie not but that he
sayde so, but that he so fleshely ment as ye
saydely saye, I utterly denie. For I saye
that hys wordes were then also sperte and
lyfe, and were spirituallly to be vnderstan-
de. And that he called it hys bodye, for a cer-
tainne propertye, euen as he called hym selfe
a very hye and hys disciples very hye
braunches, and as he called hym selfe a
doxe: not that he was so in dede, but for cer-
tainne propertyes in the scriptures. As a
man for some propertye saith of his neigh-
bours horse, this horse is myne by and
downte, meaninge that it is in euery thinge
so lyke. And lyke as Jacob buylded an al-
ter and called it the God of Israel, and as
Jacob called the place where he wrestled w
the Angel, the face of God, and as the pas-
call

John. 6.

John. 15

John. 10

Gen. 35.

Gen. 32.

that matter more made.

23

call lambe was called the passnge by of theorde. And as a broken pottherde was called Hierusalem, not for that they were so in dede, but for certayne similitudes in the properties, and that the very name it selfe might put men in remembraunce what is ment by the thinge, as I suscepently declared in my firste treatise.

Ezech.

We muste needs confesse, that they that more beleue that it is the very bodye and his very blood in dede, haue the plaine wordes of our sauour him selfe vpon their side, for the grounde and foundation of the saythe.

more

That is very true, and so haue they the very wordes of God, whiche saye a broken pottherde is Hierusalem, and that Christe is a stone, and that Christe is vyne and a doze. And yet if they shoulde beleue or thinke that he were in dede anye of these thinges, they were neuerthelesse deceptued. For though he so sayde, yet I saye his wordes were spirituall and spirituallly to be vnderstande.

first

And where you saye that I spe from the saythe pleyne and open scriptures, and for the allegorpe destrope the true sence of the letter.

more

I answer that some texts of scripture are onely to be vnderstande after the letter: As when Paule sayeth, Christe dyed for

first

for

An answer to the treatise

Rom. 4. for our sinner and rose agayne for nure
inlypstatpon. And some textes are onely
to be vnderstande spirytually or in the way
of an allegorie: And when Paule sayth,
1. Cor. 10 Christ was the stone. And when Christ say
John. 15 eth hym selfe. I am a very vine. I am the
John. 10 doore. And some must be vnderstande both
lytterally, and spirytually: As when God
sayde, out of Egypte called I my sonne,
whiche although it were lytterally fulfild
Exe. 11. led in the chyldeyn of Israel whē he broughte
them out of Egypte wth greate power &
wonders, yet was it also mente and verie
Math. 2 fild in Christ hym selfe, his very spirytual
sonne, which was called out of Egypte after
the death of Herode. And agayne it is very
spirytually fulfild in vs whiche through
Christes bloode are deliuered from the E-
gypte of synne, and from the power of Pha-
rao the denyer. And I saye that this texte of
scripture, this is my bodie, is onely spirytual
ly to be vnderstande, & not lytterally. And
that doth S. Austen also confirme, whiche
wyrteth vnto Adamantus and sayeth. The-
se sentences of scripture, Christ was the
stone, the bloode is the soule, and this is my
bodie, are figuratiuely to be vnderstande
(that is to saye) spirytually, or by the waye
of an allegorie, and thus haue I S. Austen
whollye vpon my syde, whiche thyng shall
get

that maister More made.

24

yet here after more plapuep appere.

✠ Nowe his example of his bypdragomes
xpunge I verp well-alowe. ff or I take y blef-
sed sacrament to be left to vs for a verp toke
and a memorpall of Chylte in dede. But I
sape that the whole substaunce of y same to-
ken & memorpall, is his own blessed bodpe.
And so I sape y Chylte hath lefte vs a better
token the this mā wolde haue vs take it for.
And therin he fareth like a man, to whom a
bypdragome had deliuered a goouly golden
ring with a rich Rubie therin, to delpuer to
his bypde for a token. And then he wolde like
a false shrewe, heape awaye that golden rin-
ge & geue the bypde in steade therof, a proper
xpunge of arylhe, and tell her y the bydragome
wolde sende her no better. Or els lpe one
that when the bypdragome had geuen soche a
xpunge of golde to hys bypde for a token, wil
tell her plapue, and make her beleue, that the
xpunge were but copet or brasse, to mprpse
the bypdragomes thanke.

✠ I am rpght gladdie that pe admytte ffrpth,
vnpue example, and graunte that the Sacra-
mente is lefte to be a verp token and memo-
rpall of Chypste in dede. But where pou sa-
pe, that the whole substaunce of the same
token and memorpall is hys owne blessed
bodpe, that is sooner sapde than proued.

And

An answer to the treatise

and where you say that we saye like a false shewe that wolde heape the golde ringe from the bryde, and geue her a ringe of a rhye, or tell her that her golde ringe were copier or brasse, to mynne the brydegromes thanke. I answer that we denye not but that the ringe is moste fyne golde, and is sette wth as ryche Rubyes as can be gotten. For that ringe (I meane the Sacrament) is not onely a moste perfecte token & a memorypall of the brydegromes benefytes and vnsapned fauoure on his partie, but it is also on the other party a thākes geuing for the gracious gyftes which she vndoubtedly knowledg her selfe to haue receyued. For as verely as y breade is broken amonge them, so verely was Christes bodie broken for their synnes. And as verely as they receyue that breade in to their bellye through eatinge it, so verely do they receyue the frute of his death in to their soules by beleuinge in him. And therfore they assemble to that souper, not for the valoure of the bread, wyne, or meate, that is there eate, but for the intent to geue him thankes commonly amonge them all, for his inestimable goodnes. But to procede vnto oure purpose, if a man wolde come vnto the bryde, and tell her that this goodly golde ringe were her owne brydegrome, both fleshe bloude & bones (as you do)

that master More made.

25

do) then I thynke of the haue any wytte, the
myght answer hym, that he mocked, and
the more he sayde it, the lesse the myght be-
leue hym, & saye that of that were her owne
byddynge, what shuld she then neade any
remembraunce of hym, or why shulde he
geue it her for a remembraunce. For a reme-
braunce presupposeth the thing to be absent,
and therefore of this be a remembraunce of
hym, than can he not here be present.

+ I meruell therefore muche, that he is not
afraid, to asseyne that these wordes of **More.**
Christe, of hys bodye and of hys bloode,
must neades be vnderstonde by waye of a
simplytude or an allegorie, as the wordes
be of the vyne and the doze. Now this he
knoweth wel, that though some wordes spo-
ken by the mouth of Christ be to be vnder-
stonde onely by waye of a similitude or an
allegorie, yet foloweth it not thereupon, that
euery lyke worde of Christ in othet places
was none other but an allegorie, for suche
was the shyfte and cauyllyng that the wy-
ked Arrians vsed, which toke fro Christes
patron hys omnipotent godhed.

I graunte that the Arrians erred, for ffrstly.
as Maister More sayeth, though in some
place a worde be takē figuratvely, it folo-
weth not therfore that in euery othet place
it shulde lyke wyse be taken. But one

D

Upon

Upon muste I aske his masterlypppe, how
 doth he knowe that there is any worde or
 texte in the scripture that muste be taken fi-
 guratiuely, that is by the waie of a sym-
 ptude, or as he calleth it, a necessary allego-
 ry? I thinke (though some men may assigne
 other good causes and euidences) that the
 first knowlege is by other textes of scrip-
 ture. For if other textes be conferred vnto it,
 & will not stande with the literall sence, then
 I thinke it muste needs be taken spiritual-
 ly or figuratiuely, as there are infinite tex-
 tes in scripture. Now when I se that saynt
 Thomas, whiche felt Christes woundes,
 and put his finger in hys syde, called hym
 his Lorde and God, and that no texte in
 scripture repugneth vnto the same, but that
 they maye well stande together, me thyn-
 keth it were folp to affirme that this worde
 God, in that text shuld be taken sym-
 ptuely or by waie of an allegorye: But now
 in our matter the procelle of scripture wll
 not stande with the litterall sence, as shall
 here after appeare. And therfore necessite co-
 pellet hys to expounde it figuratiuely, as
 doeth also S. Austen & other holy doctours.
 as hereafter shall playnely appeare.

More.

† If every man that can fynde oute a
 newe sonde fantasie vpon a texte of holpe
 scripture, may haue his owne mynd taken,
 and

and his owne exposition beleued agaynste the expositions of the olde conynge, doctors and sapunctes, then may pon surely se that none article of the Chyrlten fapth can stande and endure longe. And then he allea- geth S. Hierome, which sayeth, that yf the ex- posicpon of other interpretours, and the con- sent of the common catholpke churche, were of no more strengthe, but that euery man might be beleued that coulde bypnye some textes of scripture for him, expoundeth as it pleaseth hym selfe, then could I (sayeth this holp man) bringe vp a newe secte also, and save by scripture, that no man were a true Chyrlten man, nor a membre of the churche, that kepeth two cotes. And in good fapthe (sayeth master More) yf that wape were alowed, I were able my selfe to find out fyf- tene newe sectes in one fore none.

¶ Sapunct Peter sayeth that the scripture is not expounded after the appetite of any pinate person, but even as it was geuen by the spirite of God, and not by mans wil: so must it be declared by the same spiryte. And therfore I will not that any man shal be be- leued, by bringynge his owne mynde and fantaspe. But yf he will be beleued, let hym bring epyther an other playne texte, whiche shal expounde the spylie, or els at the leaste he muste bypnye suche a manifest sentence.

An answer to the treatise
as wpll stonde wpth the processe of the
scripture. Whp was saint Hierome alowed
agaynst the determynacpon of the counsell
of Meldelap, spth he was alone, and they
a greate multptude, but onelp because he
brought euidēt scrypture, whpche at the
tyme of theyr sentence none of them remem-
bred: and pet when it was brought, they
coude not auopde it. And lphetwys except
I bypnge euidēt scrypture whpch they all
shall expounde as I do, I desyre not to be
beleued. And where Master More sayeth,
that in good fapth he were able to finde out
fytene newe sectes in one fore none, he may
thanke God that he hath suche a pregnant
wytte: But pet I truste he shulde not spnde
one) pf there were any parell of damna-
cpon therein) but that we wolde wpth a
plapne texte confute it, whpch he shulde not
be able to auopde.

More.

† And ouer thys, the very cōstānces
of the places in the Gospell in whpch our
saupour Jesu Christ speaketh of that Sacra-
mente, maye well make open the dyfference
of hys speache in thys matter, and of all the
other, and that as he spake all those but in
an allegorpe, so spake he thys, plapnely
meanynge that he spake of hys very bo-
dye and hys very blonde, besyde all alle-
gorges. ffor when our Lorde sayde, he was

a ve

that master Moze made.

27

a verp bpue, and when he sapde, he was the doze, there was none that hearde hym, that any thynge maruapled therof. And whype? ffor because they percepued well, that he meant not that he was a materpall bpue in dede, nor a doze nepther: But when he sapde that hys fleshe was verp meate, and hys bloude verp drinke, and that they shulde not be saued but yf they dyd eate his flesh and drinke hys bloude, then were they all in suche wonder therof, that they coude not abyde. And wherfore? but because they percepued well by hys wordes and hys manner of circumstances, that Christ spake of hys verp fleshe and of hys verp bloude in dede.

It is openly knowen and confessed amonge all learned men, that in the sixt chapter of John, Christ spake not one worde concerninge the Sacramente of hys body and bloude (whych at that tyme was not yet instituted) but all that he there spake was of the spirytuall eatynge and drynkyng of the body and bloude, as I haue touched before. And the circumstances of thys place do in dede proue that they were fleshly mynded, & vnderstode not the spirytuall wordes of oure saupour Jesu Christ, and therefore wondered and murmured, in so moche that oure saupour Jesu Christ sapde vnto them:

ffirpth.
Joā. vi.

D. iij. doth

The mynde of saythfull ffathers
doeth this offende you. What will ye saye
then when ye shall see the soune of man ascē
dying thither where he was before? Then
(addeth S. Austen) you shall knowe that he
meant not to geue his fleshe to eate wpth
your teth: for he shall ascende whole. And
Christ addeth, it is the spryte that quickeneth,
the fleshe profiteth nothing: the wordes
that I speake, are spryte and lyfe, that is to
saye, sayeth S. Austen, are spiritually to be
vnderstande. And where Christ sayeth, that
the fleshe profiteth nothing (meaning of his
owne fleshe, as Sanct Austen sayeth) he
meaneth that it profiteth not, as they vnder-
stode hym, that is to saye, it profiteth not,
if it were eaten. But it doeth muche profite
to be slayne, that through it and the shedding
of his bloud, the wrath of God our ffather
is pacified, and our synnes forgiven. And
where his master ship sayeth that the people
perceyued wel what he meant, and therefore
wondered so sore & could not abyde, because
they perceyued well by his wordes, & ma-
ner of circumstaunces what his meanynge
was. I will saye as I dyd before, that they
vnderstode hym not. Now here he wil saye
vnto me, if it be but your nay and my pea,
then I wolde thynke to be belueued as soone
as you, and surely that were but a reason.
Not wpythstandynge (thaukes be to God)

I am

I am able to brynge in auctorite to iudge
betwene vs bothe, whose iudgement I tru-
ste his master ship wpll admitte. This au-
tour is S. Austen which sayeth: *Discipuli e-
nim eius qui cum sequebantur expauerunt et ex-
horruerunt sermonem non intelligentes.* That Augusti.
is to sape: his disciples which folowed him, in sermo.
were astopned, and abhorred hys wordes, ad infan-
and vnderstode them not. And because your
master shyppe shall not thynke that he ouer-
schotte hym selfe, and spake he vylste not
what, we shall alledge hym saying the same
wordes in an other place. *Cum diceret: Nisi
quis manducauerit car. &c. Illi non intelligetes
dixerunt ad inuicem: Durus est hic sermo, quis po-
test eū audire?* That is, whē Chryst sayde, ex-
cept a man eate my flesh & drinke my bloud,
he shall haue no lyfe in hym, they because
they vnderstode him not, sayd to eche other:
This is an hard saying, who cā heare him?
Thus I trust you wil geue place (although
not to me) yet at the least vnto S. Austen, & re-
ceiue the trueth which is so playnly proued.

And where his master shyppe alleageth
thys texte for the Sacrament, that excep-
te they dyd eate hys fleshe, and drinke hys
bloud they coulde not be saued, it seemeth
that he is fallen in to the erreure of Pope
Innocent, which spke wple vnderstandyng,
this text vpo the sacramēt (as master More

The mynde of saythfull ffather
 doth) caused ponge chyliden and infantes
 to recepue the Sacrament, as though they
 had all bene daimned whpche dyed and had
 not recepued it. And of thys carnall mynde
 were many mo Bpshoppes a greate whple
 (as are now the Boheimes, whome he after
 dysprapleth, and yet expoundeth the texte
 as they do) but afterwarde they loked more
 spyrituallp vpon the matter and confelled
 Augusti their ignorounce, as I truste master More
 nus li. wpll. But now wpll I shewe how saynt Au
 b20. iij. stens mynde vpon thys texte, whpche shall
 de doc- helpe for the expospepon of all thys mat-
 trina ters. Saynt Austen in the tynde boke de do-
 Chustia Arina Christiana the. xvi. chapter, teachynge
 na, how we shall knowe the tropes, fygures,
 allegorpes, and phrales of scripture sayeth:
Si autem flagitium aut facinus iubere uidetur,
figurata locutio est. Nisi manducaueritis (in-
quit) carnem filij hominis & biberitis eius san-
sanguinem, non habebitis uitam in uobis. Facinus
uel flagitium uidetur iubere. Figura est ergo
precipiens passionis dominice esse communi-
candum & suauiter atque utiliter in memoria
recondendum, quod pro nobis caro eius crucifi-
xa & uulnerata sit. That is to sape: when so
 euer the scripture or I hulle seameth to com-
 maunde any rotele or wycked thinge, than
 muste that texte be taken fyguratp uelpe,
 and that it is a phrase, allegorpe, and maner
 of

The mynde of fapthfull fathers
of speakinge, and muste be vnderstande sp-
ritually and not after the letter. Excepte
(sapeth Chypste) ye eate the fleshe of the son-
ne of man and drinke his bloode ye shall ha-
ue no lyfe in you. He seemeth (sapeth S. Au-
sten) to commaunde a fawle and a wycked
thyng. It is therfore a fygure, commaun-
ding vs to be partakers of his passion, and
swetely and profitably to printe in our min-
de that his fleshe was crucified and wound-
ed for vs. This truth (thanks be to God)
doth S. Austen declare vnto vs, which thinge
helpeth the openinge of his texte agaynst ma-
ster Moyses minde, doth plainely shew what
he taught in the holpe wordes of Chyestes
supper. For soth he called it a fowle and a
wycked thyng to eate hys fleshe, than maye
you soone perceiue, that he thought it is fow-
le and as wycked a thyng to eate his bodye,
seinge hys bodye is fleshe, and then conse-
quently it shall folowe, that epyther thys
worde eate (where Chypste sayde take this
and eate it) muste be taken spirytually, or els
that thys sayinge of Chypste, thys is my bo-
dye, muste be fyguratiuely spoken, but thys
worde, eate, is taken after the letter (for they
did in dede eate the breade) therfore it muste
needes folowe, that this sentence (thys is my
bodye) muste be fyguratiuely spoken. Or
els is saynt Austen not to be approued in
this

The mynde of the olde doctours,
thys place, which thinge our Bpshoppes I
thinke, wpll not save nape.

August,
in sermo
ne ad in-
fantes,

Beside that saynt Austen sayeth. Quando
loquebatur dominus noster iesus christus de cor
pore suo: nisi (inquit) quis manducauerit carnem
meam & biberit sanguinem meum, non habebit
in se uitam. Caro enim mea uere est cibus, & san-
guis meus uere est potus: intellectus spiritualis
credentem saluum facit, quia littera occidit spiri-
tus est qui uiuificat. That is to save: when our
Lorde Iesus Chryste spake of his bodpe, ex-
cepte (sayeth he) a man eate my fleshe & drin-
ke my bloode, he shall haue no lpe in hym
selfe, for my fleshe is verpe meate, and my
bloode is verp drinke. The sprituall under-
standing saued him that beleueth, for the let-
ter killeth, but the spirite quickeneth. Here
mape pou playnly perceiue, that this texte
muste onelpe be taken spirituallpe. For he
sayeth, that to take it after the letter it killeth
and profyteth nothinge at all, and therfore I
wonder that we haue bene ledde so longe in
this grosse erreure.

Orig. in
leuiti.
homi. 7.

This sapenge doth that famous clarke
Origene, confyrmie sapenge. Agnosce quia fi-
gurae sunt quae in uoluminibus domini scriptae sunt
& ideo tanquam spirituales & non tanquam car-
nales, examine & intelligite quae dicuntur. Si
enim secundum litteram sequaris hoc ipsum
quod dictum est, Nisi manducaueritis carnem &c.

Occidit

I Decidit haec litera. That is to saye: Marke that
they are figures whych are wrytten in the
scripture of God. And therfore examyne
them as spirituall men and not as carnall,
and vnderstande those thinges that are spo-
ken. For if thou folowe after the letter, this
thinge that is spoken: excepte ye eate the flesh
of the sone of man & drinke his bloode, you
can haue no lyfe in you, this letter killeth.
Alas deare brethren whp shoulde any man
be offended with this doctrine, seinge it is
approued so plainely, by suche auncient and
holy ffather.

Agayne S. Austen sayeth. Qui manducat
carnem meam & bibit meum sanguinem in me
manet & ego in illo: hoc est ergo manducare illa
escam & illum bibere potum, in christo manere
& illum manentem in se habere, ac per hoc qui
non manet in christo & in quo non manet chri-
stus proculdubio non manducat eius carnem nec
bibit sanguinem, etiam si tanta rei sacramentum
ad iudicium sibi manducat & bibit. That is to
saye, he that eateth my flesh and drinketh
my bloode, abideth in me, & I in him. This
is therfore the catynge of that meate & drink-
inge of that bloode, to abyde in Christe and
haue hym abydinge in vs. And therfore he
that abydeh not in I H K J S T E, and in
whome Christe abydeh not, without dou-
bte eateth not Christes flesh nor drinketh

August.
sermo cir-
ca sacra-
feria pas-
sche.

The mynde of the olde doctours,
 keth not hys bloode, although he eate and
 drinke the sacrament of so greate a thyng
 vnto hys damnacion. And euen the same
 worde hath Beda vpon the Corinthyans
3de Be- 1. Corint. 10. Thys one place is sufficient
da super for to proue my purpose though he sayde not
1. Cor. 10 one worde more. For here he doth playne-
 determyne, that he whiche abydeyth not in
 Chyrste: that is to saye: he that is wched or
 vnfaithfull, doth not eate hys fleshe nor dri-
 ke hys bloode, although he eate and drinke
 the Sacrament of so greate a thyng. And so
 muste it needes folowe, that the Sacramente
 is not the verbe naturall bodpe of Chyrste.
 For then the vnfaithfull shulde eate hys fle-
 she, scinge he eateth the Sacrament of hys
 bodpe. But that doth S. Austen denye, wher-
 fore it muste needes folowe, that it is but o-
 nely a token of a remembraunce, and a spgne
Rom. 5. of his bodpe breakinge, and a representation
 of his passion, that we might heape this fac-
 te in memorie, and geue hym thanks for his
 tender loue & kindenes, which whē we were
 his enemyes toke vpon him to suffer moste
 vble death, to reconcyle vs vnto his ffather,
 and make vs his frendes. This sayenge hath
August. S. Austē in another place also, where he wry-
de ciuit. teth on this maner. *Qui non in me manet, & in*
de lib. 2. *quo ego non maneo, non se dicat aut existimet*
manducare corpus meum, aut bibere sanguinem
meum.

Upon the wordes of Christes mandpe. 31

meum. Non itaq; manet in Christo qui non sunt **Cap. 25.**

ius membra: non sunt autem membra Christi qui
se faciunt membra meretricis. That is to sape,
he that abydeeth not in me, and in whome I
abyde not, let hym not sape or thynke that he
eateh my bodpe or drynketh my bloode.

They abyde not in Christe whiche are not
hys membres. And they are not hys mem-
bres whiche make them selues the membres
of an harlote. And these are also the verpe
wordes of Bede. Here is it plapne proued
agapne by the auctoptye of sapnt Austen and
Bede, that y wyched and unfaythfull (which
are not the membres of Chpste) do not eate
hys bodp, nor drynke hys bloode, and yet
they do eate the sacrament as wel as y other.
Wherefore pou muste neades, graunte, that
the sacramēt is not y natural bodp of Christ
but a fygure, toke, or memorial therof. Now
good Christen people counte not this newe
learnynge which is confyrmed by such olde
doctoures and faythfull fathers.

Nowe were this prough for a Chpsten
man that loued no contencion. But because
there are so manpe sophysters in the worlde
whypche care not what they sape, so they hol-
de not theyr peace, I muste neades sette some
bulwarke by thys holy doctoure, to helpe to
defende hym, for els they will shortelpe ouer
rune hym (as they do me) and make hym an
hereticke

Beda su
per. 1,
102. 6.

The mynde of the olde doctours,

Ambros. heretph also. Therfore I wpll alleage hys
 de sacra. master saynt Ambrose. Saynte Ambrose sa-
 peth. non iste panis qui uadit in corpus a nobis
 tam anxie queritur, sed panis uite eterne que a-
 nime nostre substantiam fulcit, qui autem discor-
 dat a christo non manducat carnem eius, nec bibit
 sanguinem eius, et si tante rei sacramentum iudi-
 cium sue perditionis accipit. That is, thys
 breade that goeth in to the bodpe is not so
 gredelpe sought of vs, but the breade of euer
 lastynge lyfe whiche vpholdeth y substantice
 of our soule. ffo: he that dyscordeth from
 Chaste, doth not eate his fleshe, nor drinke
 hys bloode, although he recepue the sacra-
 mente of so greate a thynge vnto hys dam-
 nation and destruction. ffurthymore, the
 greate clarkie Prosper confirmeth the same,
 sapenge. Qui discordat a christo nec carne chri-
 sti manducat, nec sanguinem bibit, etiam si tante
 rei sacramentum ad iudicium sue presumptionis
 quotidie indifferenter accipiat. That is, he
 that discordeth from Chaste, doth neyther
 eate hys fleshe, nor drinke hys bloode, al-
 though he recepueth dysferentlp euerpe dape
 the sacrament of so greate a thynge vnto the
 condemnacpō of hys presumption. And these
 are also the very wordes of Wede bp the ri-
 Chapter of the epistle Epplle to the Co-
 rinthians.

Prosper
 in libro
 sententia-
 rum.

Jde Be-
 da super
 1. Cor. 11.

Now yow maye see, that it is not saynt

Au.

The mynde of olde doctours, 32
Austens mynde onelpe, but also the capen-
ge of many mo. And therfore I truste you
wyl be good vnto him. And yf ye con-
demne not these holpe ffathers,
then am I wrongfullpe pu-
nished. But yf you con-
demne them, then
muste poore Jo-
han ffyrth be
contente to
beare
the
burthen wpyth
them.



The mynde and expolytyon
of the olde doctours upon the wordes
of Chyistles maundie.

More.



And where master

More sayeth, y^e pf Chyist
had not ment after the
playne lpytterall sense, y^e
both the hearers at that
tyme, & the expolytours
sens, and all Chyiste peo-
ple besyde thys xv.c. pra-
re wolde not haue taken onely the lpytterall
sens beinge so straunge & meruelous that
it myght seme impossyble, and declyne fro
the letter for allegoryes in all suche other
thynge, beinge (as he sayeth) and as in dede
they be, so manye farre in nombre mo.

fyrth.

As to whyng the hearers they we-
re deceyued and vnderstoode hym not (I
meane as manye as toke hys worde fleshy
as you do) And they had the^r answer of
Chyiste (when they murmured) that hys
wordes were spyryte and lyfe: that is (as S.
Chyisten sayeth) spyrytually to be vnderstode
and not fleshy, as is before declared. And
as for the expolytours, I thynke he hath not
oue of the olde fathers for him, but certen
newe felowes: as Dominicus S. Thomas,
Oream and such other which haue made the
pope

vpon the wordes of *Christes* w^ondre.
 Dope a God. And as I haue shewed sapnt
Austen maketh full for vs, and so do all the
 olde fathers. As *Ecolampadius* declareth
 in hys boke. *Quid ueteres senserint de sacra-*
mento eucharistie. And some of thep^r sapin-
 ges I shall alledge anone. And where pou
 sape that all *Christen* people haue so bele-
 ued thys sp^ten houndzeth peares, that is
 verp false. ffor there is no doubt, but that
 the people thought as sapnte *Austen* and
 oter holp and fapthfull fathers taught the,
 whypche as I sapde, make wpth vs. Not
 wpthstondpnce in dede spth oure prelates
 haue bene made *Rodes*, and haue set vp
 their lawes and decrees contrarpe to the
 prerogatyue of all *Princes*, and spke molte
 sutle traptours, haue made all men beleue
 that thep maie make lawes and binde mē
 consciences to obepe them: and that thep^r
 lawes are *Goddes* lawes, blyndpnce the
 poore peoples eyes wpth two or thre textes
 wrongfully wrested, to auāice thep^r pryde,
 where thep ought to obepe *Kynges* & *Prin-*
ces, and be subiect to thep^r lawes, as *Christ*
 and his *Apostles* were euen vnto the death.
 Syth that tyme I sape, thep haue made men
 beleue what thep lyst, and make articles of
 the fapth at their pleasure. One article must
 be that thep be the church, and cannot erre.
 And thys is the ground of all their doctryne.

¶

But

The mynde of the olde Doctours

But the trueth of thys arteple is nowe sufficiently knowen. ffor if Quene Katharine be King Henryes wyfe, then they do erre, & yf she be not, they haue then erred. It is now become an article of our faith that the Pope of Rome must be the head of the church, & the vncar of Christ: & that by Gods law. It is an article of our faith, that whatsoeuer he bindeth in earth, is bounde in heauen, in so muche that yf he curse wrongfully, yet it must be feared, & infinite suche other which are not in our crede: but blessed be God that hath geue some light into our Princes hert, for he hath lately put forth a booke called the glasse of trueth, whiche proueth many of these articles very foolish fantasies, and that euen by their owne doctours, and so I trust you shall be proued in this point of the sacrament. ffor though it be an article of our faith, it is none article of our Crede in the xii. articles, whiche are sufficient for our salvation. And therefore we maye thinke that you lye without all Jeopardye of damnation. Neuertheles seeing his mastership saith that all make for him, and I say cleane contrarie, that all the olde fathers make against him, it were necessary that one of vs should proue his purpose. But in dede in this poynte he wolde loke to haue the vantage of me. ffor he thinketh that men wil sooner be

Upon the wordes of Chyistles mandpe. 34

beleue him which is a great man, then me
which am but a poore mā, & that therfore I
had more neade to proue my part true, then
he to proue his. Wel I am content, & therfore
geue eare deare reader, & indge betwene vs. **Tertulle**

ffirst I wil begynne with **Tertullian**, **anus liu.**
because he is of moſte antiquite. **Tertullian** **2. contra**
ſapeth. *Ipe (Christus) nec panem reprobauit* **Marcio**
quod ipsum corpus suum representat. That is **nem.**
to ſape: Chyſtle hym ſelfe dyd not reprove
or diſcommende breade whiche doeth repre-
ſente hys bodpe. ffor the vnderſtandpge
of thys place, pou muſte knowe that there
was an heretpke called **Marcion**, which dyd
reprove creatures, and ſapde that all maner
of creatures were euill. This thinge doeth
Tertullian improue by the ſacrament, and
ſapeth: Chyſt dyd not reprove or diſcommēd
breade the which doeth repreſent his bodpe:
as though he ſhuld ſay, yf Chyſt had coun-
ted the bread euill, then wold he not haue left
it for a ſacramēt to repreſent his bodp, mea-
ning that it is a ſacrament, ſigne, token, and
memoriall bodp of his bodp, & not the bodp
it ſelf. And that this is his mynd, doth plain-
ly appeare in his fourth boke, where he ſa- **Tertulle**
peth: *Christus acceptum panē et distribatū disci-* **anus lib.**
pullis, corpus suū illud fecit: hoc est corpus meū **4. contra**
dicendo, id est figura corporis mei. Figura autē **Marcio**
non fuiſſet, niſi ueritatis eſſet corpus. **Vacuare** **nem.**

The impnde of the olde Doctours
quod est phantasma, figuram capere non potest.
 That is to sape: Christ takynge breade and
 distributing vnto his disciples made it hys
 body, sayinge: This is my body. But thys
 breade coulde not haue bene a fygure of it,
 excepte Christ had hath a true body. ffor a
 bayne thynge or a fantaspe can take no fi-
 gure. ffor the vnderstandynge of thys place,
 pou must marke that this heretike Marcpo
 agaynst whom thys auctoure wryteth, dyd
 holde oppnyon that Christ had no naturall
 body, but only a fantastical body, & this opi-
 nion doth this Doctoure improue by the Sa-
 crament of the aulter, sayinge: The Sacra-
 ment is a fygure of hys body: ergo Christ
 hadde a true body, and not a fantastical bo-
 dy: for a bayne thynge or fantaspe can take
 no fygure. So, here doeth thys olde father
 whych was long before S. Austen or S. Hier-
 rome, expounde these wordes of Christ. This
 is my body: that is to sape, a fygure of my
 body. Therfore ye are to blame to call it a
 new lernynge. Now because they shall not of
 temerarious presumepon reiecte this olde
 father, I shall establishe his wordes by S.
 Austen, which commendeth Christes merue-
 lous paciēce, for suffering so long that traitor
 August. tour Judas, as though he had bene a good
 in prefa. man, and yet was not ignorant of his wicked
 psal. 3. thoughtes. *Adhibuit (inquit) ad conuiuium in quo*
 6070

corporis & sanguinis sui figura discipulis commendaui ac tradidit. That is to sape: he admitted him sapeth S. Austen vnto the mandpe wherin he dyd be take and delpuer vnto the dyscyples the figure of his bodp and bloude. Here doth this holpe father S. Austen call it the figure of his bodp. And I am sure there is no man so chyldpsh, but that he knoweth that the figure of Chyist is not Chyist him self, the figure of S. Peter is not Sapnt Peter hym self. And yet we do neuer thelesse commonlp call these figures by the name of the thynge that they do represente. As I maye sape when I se the figure of S. Peter: this is S. Peter to whom Chyist deliuered the keyes of the kyngdome of heauē. And yet he were a foole that wold thinke that figure to be S. Peter him self. ffor it is onelp a representacon of him. Bespdes that S. Austen sapeth: *Non hoc corpus quod uidetis estis manducaturi, nec bibituri illum sanguinem quem effusuri sunt qui me crucifigent: sacramentum aliquod uobis commendaui, spiritualiter intellectum uiuificat nos, caro autē non prodest quicquam.* That is to sape: Pou shal not eate thys bodp that pou se, nor drinke that bloud whpch they that crucefyge me shal shed out, I haue geuen a certayne Sacramente vnto pou, pf it be spyrituallp vnderstonde, it gupcheneth the fleshe profyteth nothinge.

August.
in prefa.
psal. 98

The mynde of the olde Doctours
What thynges can be more plainly spo-
ken?

ffurthermore S. Austen saith: *sæpe ita loquimur ut Pascha appropinquante crastinam uel perendinam domini passionem dicamus: cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die dominico dicimus hodie dominus resurrexit, cum ex quo surrexit tot anni transierunt. Quare nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, quia istos dies secundum illorum quibus hæc gesta sunt similitudinē nuncupamus: ut dicatur ipse dies qui non sit ipse, sed reuolutione temporum similes eius: Et dicatur illo die fieri propter sacramenti celebrationem, quod non illo die, sed iam olim factum est. Nonne semel immolatus est Christus in sei pso? Et tamen in sacramento non solum per annuas Pasche sollemnitates, sed omni die pro populis immolatur: nec utique mentitur qui interrogatus, responde rit eum immolari. Si enim sacramenta quandam similitudinem eandem rerum quarum sunt sacramenta non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerūque etiam ipsarum rerum nomina accipiunt, sicut ergo secundum quendam modum sacramentum corporis Christi, corpus Christi est. Et sacramentum sanguinis Christi sanguis Christi est. Ita sacramenta fidei fides est: Nihil est autem aliud credere, quam fidem habere, ac per hoc responde-*

tur

36
vpon the wordes of Chyestes mandpe.
*tur fidem habere propter fidei sacramenta. Et
conuertere se ad Deum propter conuersionis
sacramentū. Quia et ipsa responsio pertinet ad
celebrationem sacramenti. Sicut de ipso baptis-
mo apostolus dicit. Consepulti (inquit) sumus
Christo per baptismum in mortem. Non ait se-
pulturam significauimus, sed prorsus ait, conse-
pulti sumus. Sacramentum ergo tantæ rei non
nisi eiusdem rei uocabulo nuncupauit.*

That is to sape: We often vse to sape,
when Easter draweth nyghe, that to mo-
rowe or the nexte dape is the Lordes passy-
on, and yet it is many pearces sens he suffe-
red, and that passyon was neuer done, but
ones. And vpon that sondape we sape, thys
dape the Lorde dyd rple agayne, and yet it
is many pearces sens he rose. Now is there
no man so folysh to reprove vs as spars
for so sapinge, because we name these dapes
after the spmpltude of those in which these
thynge were done, so that it is called the
same dape, which is not the verp same, but
bp the reuolucyon of tyme lyke it. And it is
named to be done the same dape throughe the
celebracyon of the Sacrament (throughe ke-
ppinge the memoypall of the thynge ones
done) which is not done that dape, but was
done longe before.

Was not Chyeste ones crucyfed
E.iiij. in

The mynde of the olde Doctours
in his own parson: & yet in a mylsterp (which
is the remembraunce of his very passyon)
he is crucifyed for the people, not onely eue
ry feaste of Easter, but every daye. Nether
doth he lpe whpch (when he is asked) answe
reth that he is crucifyed. For yf the Sacra
mentes had not certayne similitudes of those
thinges wherof they are Sacramentes, then
shulde they be no Sacramentes at all. And
for thys similitude for the most parte they
take the names of the very thinges, & ther
fore after a certayne maner the Sacramente
of Chyistes body is Chyistes body, and the
Sacramente of Chyistes bloude, is Chyistes
bloude, so the Sacrament of fapth, is fapth:
For it is none other thinge to beleue, then to
haue fapth, & therefore whē a man answereth
that the infant beleueth whpch hath not the
affecte of fapth, he answereth that it hath
fapth for the Sacrament of fapth: and that
it turneth it selfe to God, for the Sacrament
of conuersion. For the answer it selfe per
fapneth vnto the mynistryng of the Sacra
ment. As the Apostle wyrteth of Baptyme:
we are buryed (sapeth he) wth Chyist through
Baptyme vnto death. He sapeth not: we sig
nifie buryinge, but wtterly sapeth, we are
burned. He called therefore the Sacrament of
so greate a thyng euen wpth the propre
name

name of the verpe thynge it selfe. qce. If a
man wolde auopde contencion and loke so-
berly upon those wordes of Sapnte Austen,
he shall sone percepue the mysterpe of thys
matter. ffor euen as the nexte good frydape
shalbe called the dape of Chyistles passyon:
and yet he shall not suffer death agayne vpon
that dape, for he dyed but ones and is
nowe immortall, euen so is the Sacramente
called Chyistles bodpe. And as that dape is
not the verpe dape that he dyed vpon, but o-
nely a remembraunce therof: So the Sacra-
ment is not his verp naturall bodpe, but o-
nely a remembraunce of his bodp breakinge
and bloode sheading. And likewise, the nexte
Easter dape shalbe called the dape of hys re-
surreccion, not that it is the verp same dape
that Chyiste dyd rpe in, but a remembraun-
ce of the same: Euen so the sacrament is cal-
led hys bodp: not that it is his bodp in dede,
but onely a remembraunce of y same. And fur-
dermore, euen as the Pryelste doth offer him,
that is to sape, crucifpe hym at Masse euen
so is the Sacrament his bodp. But the Mas-
se doth but onely represent his passyon: And
so doth the Sacrament represent hys bodpe.
And yet though the Masse dothe but repre-
sent his crucifpinge, we maye trulpe sape he
is crucifped, euen so though the Sacrament
do but spgnyfpe or represent hys bodpe, yet
we maye

The mynde of the olde doctours,
may we trulpe saye that it is his bodpe.
Whp so: verely (sayeth he) for the sacramen-
tes haue a certayne similitude of those
thynges wherof they are sacramentes.
And for thys similitude for the moste par-
te, they take the names of the very thynges.
Blessed be God which hath so clerelye dis-
cussed this matter by this saythfull ffather.
Notwytstandynge he doth yet expresse it
more playnely, sayenge: After a certayn ma-
ner the Sacramente of Chyestes bodpe is
Chyestes bodpe. Beholde deare brethren he
sayeth after a certayne maner the sacrament
is Chyestes bodpe. And by that you may soo-
ne knowe that he neuer mente that it shoulde
be his verpe naturall bodpe in dede, but on-
lye a token and memorial to keape in memo-
rye the death of his bodpe, and so to nourysh
oure saythe. Besydes that, his similitude
whiche he after allegeth of Baptisme, doth
throughly expounde this matter, for (sayeth
he)† Apostle saieth not, we signifie buryenge:
but he sayeth, we are buried, & yet in dede the
Baptisme doth but signifie it. And therewith
S. Austen addeth, that he called the sacrament
of so greate a thinge euen wpth the name of
the verpe thyng it selfe. And lykwyse it is
in our sacrament. ffynallye to be shorte, I
wyl passe ouer manye places wher I haue
gathered out of thys holpe father, and wyl
to wch

upon the wordes of Christes manlype. 36

inwoche but thys one more. Sapient Austen
sapeth. *Nomen enim Dominus dubitauit dicere,*
Hoc est corpus meum, cum daret signum corpo-
ris sui. Et in eodē capite exponit. Sic est enim san-
guis anima, quomodo petra erat Christus, necta-
men petra (ait) significabat Christum, sed ait pe-
tra erat Christus. That is to sape: The Lorde
doubted not to sape, this is my bodpe, when
he gaue a signe of his bodpe. And after in the
same chapter he expoundeth it. For trulpe so
the bloode is the soule, as Christe was the sto-
ne. And yet the Apostle sapeth not, the stone
bpd signyfyte Christe, but he sapeth the sto-
ne was Christe. Here Sapient Austen sapeth
playnely, that Christe called the spgne of
hys bodp, hys bodpe, & in this chapter duth
compare these thre textes of scripture, this is
my bodpe, the bloode is the soule, and Christ
was the stone: And declareth them to be one
phrase, and to be expounded after one fashio.
Nowe is there no man so madde, as to sape,
that Christe was a naturall stone. (excepte he
be a natural foole) whose iudgemēt we nea-
re not greatly to regarde. Therefore we may
well conclude that the sacrament is not hys
naturall bodie, but is called his bodpe, for a
similitude y it hath, wherein it spgnifyeth & re-
presenteth his bodp. And that y sacramēt of
so great a thinge is called even w the name
of y very thinge it selfe. As S. Austen sayde.

This

August.
contra a-
daman-
tum.

The mynde of the olde doctours,
 This were proue pnowh to conclude
 that all the olde ffathers dpyd holde the same
 oppinion, for who wolde ones surmple (seing
 we haue S. Austen so plaine for vs which
 is the cheafest amonge them all) who wolde
 ones surmple I sape, that they dyslented in
 this greate matter from the other spathfull
 fathers, or they from him? Neuerthelesse I
 dare not let him stonde palt alone, leaste he
 dysppte him. And therfore I will shewe pon
 the mynde of certayne other also: and spalte
 of his master sapnt Ambrose.

Ambros. S. Ambrose wyrtynge vpon the Eppistle
super il- of Paule to the Corinthians in the .xi. Chap
ter of Paule. *Quia enim morte domini liberati sumus,*
huius rei in edendo et potando, carnem et
sanguinem qui pro nobis oblata sunt significamus.
 That is to sape: because we be deliuered by
 the death of the Lorde, in eatinge and dryn-
 kyng of this thyng, meanynge of the Sa-
 crament, we spgnifye the fleshe and bloode
 which were offered for vs. Here doth Saint
 Ambrose sape pnowh, pf men were not so
 phylsters, but wolde be content wpyth reason.
 ffor he sapeth that in eatynge and drynkyng
 the Sacramente of Chrystes bodye, we spg-
 nifye or represent the fleshe and bloode of
 our sauoure Jesus. Notwpythstandynge be-
 cause pou are so slppery, we shall bynde
 you a lytle better by this mans wordes S.
 Ambrose

Upon the wordes of Chyrltes mandpe.

Ambrose sayeth. Sed forte dices speciem sanguinis non uideo. sed habet similitudinem. Sicut enim mortis similitudinem sumpsisti. ita etiam similitudinem preciosi sanguinis bibis.

Ambrosi
de sacra.

That is to saye. But peradventure thou wylte saye, I see no apperaunce of bloode, but it hath a spmylptude. ffor euen as thou haste taken the spmylptude of death, euen so thou drinkest the spmylptude of the precious bloode. Here maye ye see by the couferryng of these two Sacramentes, what S. Ambrose iudged of it. ffor he sayeth, euen as thou hast taken a similitude of his death in the sacrament of baptyme, so doste thou drinke a similitude of his precious bloode in the Sacrament of the Aulter. And yet as saynt Austen sayde before, the Apostle sayeth, not we spgnyffe burpenge, but sayeth we are burped. And sphe wylle here Chyrlte sayde, not this signifpeth my bodpe, but this is my bodpe callpge the sacrament, a signe, token, & memorpall of so greate a thinge, euen with the name of the herpe thinge it selfe. Thus doth S. Ambrose choke our sophysters.

Ambros.
lib. 3. de
sacramē.

Neuerthelesse I wylle aleage one place more oute of Ambrose, where he sayeth.

Dicit sacerdos: fac nobis hanc oblationē scriptam rationabilem, quod est figura corporis Domini nostri Iesu Christi. That is: the Pope sayeth make vs this oblacion acceptable, etce. ffor

Je.

The mynde of the olde doctours,
it is a fygure of the bodpe of our Lorde Jē
sus Churle. Here he calleth it plapnelpe a fyg
gure of Churles bodpe, whiche thynge pou
can not auopde. Therefore geue praple vnto
God and lette hys truth sprede, whiche is so
plapnelpe testifed, by these holpe fathes.
Now lette vs see what S. Hierome sayeth

Hieroni- Sapnt Hierome wryttinge vpon Ecclesia-
mus su- stes sayeth on this maner. Caro domini uerus
per eccl. cibus est, & sanguis eius uerus potus est, hoc so-
lum habemus in presenti seculo bonum, si
uescamur carne eius et uoreque potemur non so-
lum in misterio, sed etiam in scripturarum lee-
ture, uerus enim cibus est & potus, qui ex uerbo
dei sumitur, sciencia scripturarum. That is to
saye: the fleshe of the Lorde is verpe meate,
and hys bloode verpe drinke. Thys is one-
ly the pleasure or profytte that we haue in
this worlde, that we maye eate hys fleshe
and hys bloode, not onelpe in a mysterpe,
but also in the readynge of scryptures.
For it is verpe meate and drinke, whpche
is taken out of Goddes worde, by the know-
ledge of scryptures. Here maye pe see Saint
Hieromes mynde in fewe wordes. For sp-
ke he sayeth that we eate hys fleshe and
drinke hys bloode in a mysterpe, whpche is
the Sacrament of his remembraunce, & me-
moriall of his passion. And after he addeth, y
we eate his fleshe & drinke hys bloode in y tra-
dinge

Upon the wordes of Chyestes mandpe.

dyng and knowlege of scriptures, and calleth that verpe meate and verpe drinke. And yet I am sure ye are not so grosse, as to thinke that the letters which you reade are tourmed in to naturall fleshe and blode. And likewise it is not necessarye that the breade shulde be tourmed in to hys bodpe, no more than the letters in scripture are tourmed in to hys fleshe. And neuerthelesse through fapth we may as well eate his bodp in recepyng of y sacrament, as eate hys fleshe in readpng of the letters of the scripture. Besydes that S. Hierome calleth the vnderstandinge of the scripture verpe meate and verpe drinke: whpche you muste needs vnderstande in a mylsterpe & spyrituall sense. For it is no matterpall meate nor drinke that is recepyed wth the mouth and teth, but it is spyrituall meate and drinke, and is so called for a simplicity and propertpe: because that as meate & drinke counforte the bodpe and outwarde man, so doth the readpng and knowlege of scripture counforte the soule and inwarde man. And lyke wise it is of Chyestes bodpe, which is called verpe meate and verpe drinke, whpche you muste needs vnderstande in a mylsterpe or spyrituall sense (as S. Hierome called it) for hys bodpe is no matterpall meate nor drinke that is recepyed with the mouth or teth: But it is spyrituall meate

The mynde of the olde doctours,
 meate and drinke, and so called for a symple
 tude and proptie, because that as meate
 and drinke conforte the bodie, so doth the
 fapth in hys bodie breakepunge and bloode
 theadpunge refrefhe the soule vnto lpe euer,
 lastinge. We vse it customablpe in oure daye
 lpe speache to sape, when a chylde setteth all
 hys mynde and delpght vpon spozte and
 plape: It is meate and drinke to thys chylde
 plape. And also we sape by a man that loueth
 well hatwypunge and huntynge: It is meate
 and drinke to thys mā to hawke and hunte.
 Where no man doubteth, but it is a fygura-
 tpue speache. And therfore I wonder that
 they are so blynde in this one point of Chri-
 stes bodie. And can not also take the wordes
 fyguratpue, as these olde doctours dyd.
Agapne S. Hierome sapeyth. *Postquam misti-*
cum pascha fuerat impletum et agni carnes cum
apostolis comederat, assumit panem qui confor-
tat cor hominis, et ad uerum pascha transgredi-
tur sacramentum, quomodo in praefiguratione
eius Melchisedech unum et panem proferens fece-
rat, ipse quoque ueritatem corporis representa-
ret. That is to sape: after the mystical Easter
 lambes fulfilled, and that Christ had eaten
 the lambe fleshe with the Apostles, he toke
 breade which conforteth the harte of man, &
 passeth to the true sacramente of the Easter
 lambe: that as Melchisedech brought forth
 breade

Hieronimus
per Ma-
theum.

Upon the worde of Chyestes mandye. 41

and wyne figuring hym, so myght he ly-
ketwse represent the trueth of hys bodpe.
Here doeth Sapient Hierome speake after
the maner that Tertullian dyd before: that
Chyest with breade and wyne dyd represent
the trueth of hys bodpe. For excepte he had
a true bodpe, he coulde not leaue a fygure of
it nor represent it vnto vs.

For as vayne thing or fantasie can haue no
figure, nor cannot be represented. As by ex-
ample. How shulde a man make a fygure of
his dreame or represent it vnto our memo-
rye? But Chyest hath left vs a figure and re-
presentacon of hys bodpe in breade and
wyne: therefore it foloweth that he had a true
bodpe. And that this was Sapient Hieroms
mynde doeth manifestly appeare by the
wordes of Bede, which doth more copious-
ly sette out this sapenge of Hierome. For he

wryteth on this maner. *Finitis pasche ueteris
solemnij que in commemorationem antiquae de
Aegypto liberationis agebantur, transit ad no-
uum quod in suae redemptionis memoriam Ecce-
lesia frequentare desiderat, ut uidelicet pro carne
agni uel sanguine suo, carnis sanguinisq; sacra-
mentum in panis ac uini figura substituens, ip-
sum se esse monstraret cui iurauit Dominus. Tu
es sacerdos in aeternum secundum ordinem Mel-
chisedech. Frangit autem ipse panem quem por-
tigit, ut ostendat corporis sui fractionem non*

Beda su-
per Ihu.

ff

sine

The mynde of the olde doctours,
sine sua sponte futuram. Similiter & calicem
postquam cenauit dedit eis. Quia ergo panis
carne[m] confirmat, uinum uero sanguinem ope-
ratur in carne, hic ad corpus Christi mystice, il-
lud refertur ad sanguinem. That is to say. Af-
ter the solemnyte of the olde Exalter lambe
was fynished, which was obserued in the
remembraunce of the old delpuraunce out
of Egypte, he goeth vnto the newe whiche
the churche gladly obserueth in the remem-
braunce of his redempcion, that he in the
steede of the fleshe and bloude of the lambe,
myght institute and ordeyne the sacrament
of his fleshe and bloude in the fygure of
bread and wyne, and so declare hym self to
be the same vnto whome the Lorde swaie,
thou art a perpetuall Priest after the order
of Melchisedech. And he hym self brake the
bread which he gaue, to shew that the brea-
king of his bodye shuld not be done with-
out his owne will. And lyke wyse he gaue
them the cuppe after he had supped. And be-
cause bread doth confirme or strengthen
the fleshe, and wyne worketh bloud in the
fleshe, therefore is the bread multically re-
ferred vnto the bodye of Christ, and the
wyne referred vnto his bloude.

Here maye you note, speake that as the
lambe was a remembraunce of the delp-
uraunce out of Egypte (and yet the lambe
delp-

Upon the worde of Christes manbpe. 42

helpuered them not) so is the sacrament a remembrance of our redempcion, and yet the sacrament redeemed vs not. Besides that he saith, that Christ in the steede of fleshe and bloud of the lambe, dōd institute the sacrament of his fleshe and bloud in fygure of bread and wyne. Marke wel, he saith not that in the steade of lambes fleshe & bloude he dōd institute his owne fleshe and bloud, but saith that he dōd institute the sacrament of hys fleshe and bloud. What thing is a sacrament? Verely it is the spgne of an holpe thpng, and there is no dyfference betwene a spgne and a sacrament, but that the spgne is referred vnto a worldly thpng and a Sacrament vnto a spiritual or holpe thpng.

As Saynt Austen saith: *signaculum ad res diuinas pertinent, sacramenta appellantur.* Ad id quod cellum.
That is to saie: signes whē they partayne vnto godlye thpuges are called sacramentes.

Therefore when Bede saith, that they dōd institute the Sacrament of his fleshe & bloud in the figure of breade and wyne, it is as muche to saie (by Saynt Austens definition) as that he dōd institute the figure of hys holpe fleshe and bloude in the fygure of breade and wyne, that is to saie that breade and wyne shulde be the fygure.

The mynde of the olde doctours,
 and signe representinge his most blessed ho-
 lye fleshe and blond into vs, for a perpetu-
 al remembraunce. And afterward he decla-
 red the propperte for whiche the breade is
 called the bodpe, and the wyne the bloude;
 saying he speaketh not so darkelp as I now
 do, but plapnelp sayeth that the breade is
 mystically referred vnto the body of Christ:
 because that as breade doeth strengthen the
 fleshe, so Chrystes bodpe which is figured
 by the breade, doeth strengthen the soule
 through fapth in his death. And so doeth he
 clearlpe proue my purpose.

Crisost.
 super
 Math.

Now let vs se what Chrysostome sayeth,
 whiche shall describpe vnto the fapthe of the
 olde Greecians, who had not lost the true
 fapth, howsoever the worlde go now ada-
 pes. Chrysostome sayeth in this maner. *Si
 enim mortuus Iesus non est, cuius signum et sym-
 bolum hoc sacrificium est: nudes quantum ei stu-
 dium fuerit ut semper memoria teneamus pro
 nobis ipsum mortuum fuisse.* That is to sape:
 If Iesus haue not dyed, whose memorvall
 and spgne is this sacrificce? Thou seist what
 dyligence he gaue that we shulde continual-
 ly kepe in memorie that he dyed for vs. Here
 pou maie see that Chrysostome calleth the
 sacrament *symbolum* and *signum*; That is to
 sape, a memorvall and signe of Christ, and
 that it was institute to keape hys death in
 perpe-

Upon the worde of Chyistes mandpe. 45

perpetuall remembraunce. But of one thing thou must beware or els thou art decepued, he calleth it also a sacryfice, and there thou must wpselp vnderstāde him. ffor if it were the sacryfice of Chyistes bodpe, then muste Chyistes bodpe be slayne agayne, whiche thping God forbid. And therfore thou muste vnderstande hym when he calleth it a sacryfice, that he meaneth it to be a remēbraunce of that holp sacryfice, where Chyistes bodp was offred on the crosse ones for all. ffor he can be sacryficed no more, seing he is immortall. Notwithstandynge our Prelates woll here note me of presumption, that I dare be so bo'de to expounde his mynde on this fashion. ffor in dede they take him otherwple and thinke that it is a verpe sacryfice. And therfore I will bypuge one other text, where Crisostome shall expound hym selfe. Chyristostome sayeth: *Nonne per singulos dies offerimus. Offerimus quidē, sed ad recordationē mortis eius faciētes: hoc autē sacrificiū (sicut pōtifex) sed id ipsum semper facimus: imo recordationē sacrificij.* That is to saye: do we not daply offer or do sacryfice? pesimely. But we do it for the remembraunce of his death, for this sacryfice is as an example of that we offer, not an other sacryfice (as the Bishop in the old lawe dpyd) but ever the same: pea rather a remembraunce of the sacryfice. ffor he

ff. iij

sayeth

Crisost.
ad Heb.
hom. 17.

The mynde of the olde doctours,
sayeth that they saye do sacryfice, but
it is in remembraunce of Chyestes death.
Then he sayeth that the sacryfice is an ex-
ample of that. Chydip he sayeth, that they
offer not an other sacryfice (that is to saye
an oxe or a gotte) as the Bishoppes of the
olde lawe, but euer the same.

Marke this poynt: for though it seame
at the fyrste syght to make wpyth them, yet
doeth it make so directlpe agaynst them,
that they shall neuer be able to auoyde it.
Chyphostome sayeth, they do not offer an o-
ther sacryfice as the Bishoppes dyd, but
euer the same. They offer other breade and
wyne thys daye, then they dyd yester daye:
they shall saye an other Masse to morowe,
then they dyd this daye.

Now if this breade and wyne or the
Masse be a sacryfice, then do they offer an
other sacryfice, as well as the Bishoppes
of the olde Lawe. for this sacryfice dyd
signifie that Chyist shuld come and shedde
his bloud, as well as the breade, wyne, and
Masse, do represent that he hath done it in
dede. And therefore if it be a sacryfice, then
do they offer an other sacryfice, represen-
tyng his passion, as well as the Bishoppe
of the olde Lawe. But that doeth Chypho-
stome denye, and sayeth that they offer eue-
ry daye the same. What same? Werelpe

euen

Upon the wordes of Chyistes mandye. 44

even the same that was done and sacrifice
ed when Chyiste shedde his blood. In this
sacrifice is Chyiste every day bound and
buffeted, and ledde from Anna to Caiphas:
he is brought to Pilate and condemned: he
is scourged and crowned with thorne, and
nailed on the crosse, and his herte opened
with a spere, and so sheddeth his bloude
for our redemption. Wher Chrysostome, &
do you the selfe same sacrifice every day?
Pea verely. Then wher doeth Sainct Paul
saie to the Romanes in the xij Chapter:
that Chyist is risen from death, & dyeth
no more? If he dye no more, how do you
daily crucifie hym? For so the Apostle
saith truely.

Rom. 6.

For we do it not actually in dede, but
onely in a mystere. And yet we saie, that
we do sacrifice hym, and that this is his
sacrifice, for the celebracion of the Sacra-
ment and memorie of the passion whiche
we kepe: and for this cause it hath the name
of the thyng that it doeth represente & fig-
urise. And therefore, as Sainct Austen de-
clareth afore ad Bonifacium, I expounde
my mynde by a rhetoricall correctyon, and
saie. *Imo recordationem sacrificij.* That is to
saie: Pea rather the remembraunce, and fi-
gure of the sacrifice.

Augusti-
nus ad
Bonifa-
cium,

Graunde merces good Chrysostome,

f. iij

uom

The mynde of the olde doctours,
 now do I perceiue the ppth of this matter:
 euen as the Masse is the very death and pas-
 sion of Chyste, so is it a sacrifice. Now it
 doeth but onely represente the very deathe
 and passion of Chyste, therfore it doeth fo-
 lowe that the Masse in very dede doeth
 but onely represente a sacrifice. And yet
 notwithstanding many tymes it is called
 a sacrifice of holpe doctours, and hath the
 name of the very same thyng that it doeth
 represent and signifie. And euen so we may
 saye of this sacrament, that as the Masse is
 the very sacrifice and passion of Chyst, so
 is the sacrament his very bodye and sacrifi-
 ce that is offered. Now the Masse doeth
 but onely represent and signifie the passion:
 so the sacrament doeth but onely represent,
 and signifie the bodye and very sacrifice
 ones offered for ever. Notwithstanding ma-
 ny tymes the Masse is called the bodye and
 a sacrifice. And hath the name of the very
 same thyng that it doeth represent and sig-
 nifye.

Chrysos-
 tome.

Furthermore Chrysostome sayeth: Ipse
 quoq; bibit ex eo, ne auditis uerbis illis diceret.
 Quid igitur sanguinem bibimus et carnem com-
 edimus? ac ideo perturbarentur, nam et quan-
 do prius de his uerba fecit, etiam uerbis ipsius
 offendebatur. Ne igitur tunc id quoq; accideret.
 Primus ipse hoc fecit, ut ad communionem myste-
 riorum

upon the wordes of Chyistes mandye.

45

norum induceret intrepidam. That is to sape: he also dranke of it, leaste when they hearde his wordes, they shoulde sape: why do we than drinke bloode and eate fleshe? and so shoulde be troubled. For when he spake before of those thynges, they were offended with his wordes. And because that shoulde not now also chaunce, he hym selfe dranke fyrste of it, that he myght cause them to come wouthout feare to the partekynge of those mysteryes. Here Chrysostome noteth that Chyiste dranke of it, to drawe them from the grosse vnderstandinge of hys wordes, and by his drynkinge to testyfy vnto them, that it was not hys naturall fleshe in dede, but onely memorpalles and representacions of his bodye and bloode. And therfore he calleth the mysteryes: that is to sape sacramentes. For in this place a Sacramente and a mysterye is all one thyng. Notwithstandynge some tyme this worde mysterye is more common and large in signyfyinge then this worde Sacrament. And I haue shewed you before, that a Sacrament is the spgne of an holpe thyng, and not the thyng it selfe that it representeth: albeit somtyme it beare the name of the verbe thyng it selfe: As the Image of saynt Peter is not saynt Peter hym selfe, & yet it beareth hys name.

Chrysostome sayeth. *Caro non prodest quic*

ff b

quam

The mynde of the olde doctours,
quam: hoc est, secundum spiritum uerba mea
audienda sunt. Qui secundum carnem audit,
nihil lucratur, nihil utilitatis accipit. Quid est
autem carnaliter intelligere: simpliciter ut res
dicuntur, neque aliud qui ppiam excogitare. Mi
steria omnia interioribus oculis considerata
sunt, hoc est spiritualiter. That is to sape. The
fleshe prospeth nothynge, that is: my wor
des muste be vnderstande after the spyrte,
he that vnderstandeth them after the fleshe
wynneth nothynge, nor taketh no profite.
What meaneth this, to vnderstande after
the fleshe or carnallpe? Wetepe to take the
thinges synplpe as they are spoken, and to
thinke none other thynge. All mysterpes or
sacramentes muste be consydered wpyth
the inwarde eyes, y is to sape: spyrituallpe.

And after he expoundeth hym selfe on
this maner. *Interiores autem oculi ut panem
viderint, creaturas transuolant, et non de illo
pane a pistore cocto cogitant: sed de eo qui dixit
se panem uite, qui per mysticum panem signifi
catur.* That is to sape the inwarde eyes as
soone as they see the breade, they passe ouer
the creatures, and thinke not of that breade
which is bakken of the baker, but of hym y
called hym y breade of life, which is signi
fied bp the mysticall or sacramental breade.
Wolde you haue hym sape any more he tel
leth you plapue, y Christe which is the very
breade

Upon the wordes of Chyistes mandpe.

46

breade of lpe, is spgnyfped bp thys sacra-
mental breade. And that is the thinge which
our Bishoppes so fleshlye denpe now ada-
pes, which thinge yet pou may see, the olde
fathers conclude with one assente. Notwith-
standinge yet I wpll alleage mo olde doc-
tours, so that from henceforth they maie be
a shamed to call newe learnynge. ffulgen-
tius sayeth *Illis enim carnalibus (tēpore legis)*
victimis, significatio fuit carnis Christi quam
pro peccatis nostris et ipse sine peccato fuerat
oblaturus, et sanguinis quem erat effusus
in remissionem peccatorum nostrorum. In
isto autem sacrificio gratiarum actio atq; com-
memoratio est carnis Christi quam pro nobis ob-
tulit, et sanguinis quem pro nobis idem deus ef-
fudit. That is to saie: In these carnal sacrifici-
ces in the tyme of the lawe was a spgnyfpa-
ration of y fleshe of Chyiste, which he with-
out synne shulde offer for our synnes, & of
the bloode which he shulde shedde out in re-
mission of our synnes. But this sacrifice is a
thankesgeuynge & remembraunce of y fleshe
of Chyiste which he offered for vs, & of the
bloode which the same God shedde for vs.
ffalle not y he called it a sacrifyce, whiche
not withstanding is but a remembraunce of y
sacrifice offered on y crosse ones for al: The
he plapnely calleth it a thankes geuynge, &
remembraunce of Chyistes very fleshe and
bloode

ffulgen.
2. lib. de
de fide.

The mynde of the olde doctours,
bloode: and so concludeth with vs. Neuer
thelesse because sophysters wolde soone thin-
ke to auopde thys place, I wpll alleage one
other sapenge of the same auctoure, which
they shall neuer be able to auopde.

Fulgen. ¶ Fulgentius saith, as Gaudio testy-
feth. *Hic calix nouum testamētum est, id est, hic
calix quem uobis trado, nouum testamentum sig-
nificat.* That is to saie. This cuppe or chalice
is the newe testament: That is: this cuppe or
chalpce which I delpuer pou doth spgnifpe
the newe testament. In this place he doth
plapnelpe shewe hys mynde, whpch can not
be auopded. ffor euen as the cuppe is the
newe testamente, so is the breade the bodpe.
Nowe the cuppe doth but spgnifpe the
newe testamente: And therfore I map con-
clude, that the breade doth but spgnifpe the
bodpe. **Euse-**
bius. Eusebius saith. *Quia corpus assum-*
ptum ablaturus erat ex oculis nostris et syderibus
allaturus, necessarium erat ut uobis in hac die sa-
cramentum corporis et sanguinis consecraret, ut
coleretur iugiter per mysterium quod semel offe-
rebatur in precium. That is to saie: Because
he wolde take awape out of oure eyes the
bope that he take .and carpe it in to heauen,
it was necessarpe that in this tyme he should
consecrate to vs the sacramente of his bodpe
and bloode: that that whiche was ones offe-
red for the price of our redemption, myght
contp-

Upon the wordes of Chyrltes mandpe. 47
contynuallpe be honoured through the my-
sterpe.

To consecrate a thyng, is to applpe it
vnto a holpe vse. Here pou mape see that **Conse-**
he calleth it the Sacramente of hys bodpe **crate.**
and blode, whpche bodpe is carped vp in
to heauen. And also he calleth a myste-
rpe, whpche is pough for them that wpll
see.

Also Druthmarius expoundeth these wor **Druthy-**
des, this is my bodpe on this maner : *hoc est marus.*
corpus meum in misterio. That is to sape; this
is my bodpe in a mysterpe. I thinke pou
knowe what a mysterpe meaneth. Chyrlte is
crucifyed euerp dape in a mysterpe : that is
to sape; euerp dap his death is represented by
the sacraments of remembraunce. The Masse
is chyltes passyon in a mysterpe : that is to
sapec: The Masse doth represente his passyon
and keapeth it in oure memorpe. The breade
is Chyltes bodpe in a mysterpe : that is
to sapec: it representeth hys bodpe that was
broken for vs, and keapeth it in our remem-
braunce.

Pou hane hearde already the mynde of y
doctours, howe the sacrament is Chyltes bo-
dpe. And now I shall shewe pou howe the
sacrament is our bodpe, whpche doth not a
lytle healpe to the vnderstandinge of these
wordes which are in controuerspe.

The

The mynde of the olde doctours,

The sacramēt of the Aulter is our bodp
as well as it is Chyistes bodpe. And euen
as it is oure bodpe, so it is Chyistes. But
there is no man that can sape that it is oure
naturall bodpe in dede, but onelp a fpgu-
re, spgne, memorypall, or representacpon of
our bodpe. Wherfore it muste also folowe,
that it is but onelp a fpgure, spgne, memo-
rypall or representacion of Chyistes bodpe.
The fyste parte of thys argument maie
thus be proued. Sapnte Austen wyrtprnge
in a sermon sayeth on this maner. Corpus
ergo Christi si uultis intelligere, apostolum au-
dite dicentem. Vos estis corpus Christi & mem-
bra. 1. Corint. 12. Si ergo estis corpus Christi
& membra, mysterium uestrumque in mensa
domini positum est, mysterium domini accipitis,
ad id quod estis: amen respondetis & responde-
dosubscribitis. That is to sape: If pou wpll
vnderstande the bodpe of Chyiste, here the
Apostle which sayeth. We are the bodpe of
Chyiste & membes. 1. Cor. 12. Therefore pf pe
be the bodpe of Chyiste and membes, pour
mysterie is put vpon y^e Lorde's table, pe re-
ceyue the mysterie of the Lorde, vnto y^e pou
are pou answer Amen. And in answeringe
subscribe vnto it. Here pou maie see y^e the sa-
crament is also our bodpe, & yet is not oure
naturall bodpe, but onelp our bodpe in a
mysterie, that is to sape: a fpgure signe, me-
moriall,

August.
in sermo
ne ad in-
fantes.

Upon the wordes of Chyrltes mandpe. 48

now all, or representacion of our bodp. ffor
as the breade is made of many graines or
cornes, so we (though we be manye) are one
breade and one bodp. And for this pro-
pertie and synplptude it is called oure bo-
dpe, and beareth the name of y very thinge
whiche it doth represent & signifie. Againe s.
Austen saith. *Quia Christus passus est pro no-*
bis, commēdauit nobis in isto sacramen'to corpus
& sanguinē suū, quod etiam fecit et nos ipsos.
Nam & nos ipsius corpus facti sumus, et per mi-
sericordiā ipsius quod accipimus nos sumus. Et
postea dicit. iam in nomine Christi tanquam ad
calicem domini uenistis. ibi uos estis in mensa &
ibi uos estis in calice. That is, because Chyrlte
hath suffered for vs, he hath be takē vnto vs
in this sacramēt his bodp & bloode, which
he hath also made euē ourselues. ffor we al-
so are made his bodp, & by his mercy we a-
re euē y same thinge that we receiue. And
after he saith: Now in y name of Chyrlte
ye are come, as a man wolde saie, to y cha-
lpyce of the Lorde: there are ye bypō the table,
and there are ye in y chalice. Here pou may
see, that the sacrament is our bodp. And yet
it is not our naturall bodp, but onelye in a
mylsterpe, as it is before sayde.

ffurthermore S. Austen saith. *Hunc itaque*
cibum & potum facietatem uult intelligi corpo-
ris & membrorum suorum quod est sancta eccle-

August.
in ser. de
sacra fe-
ria pas-
che.

August.
de sacra
feria pas-
che.

The mynde of the olde doctours,
fia in predestinatis & uocatis & iustificatis &
glorificatis sanctis & fidelibus eius: huius rei sa-
cramentum alicubi quotidie, alicubi certis inter-
uallis dierum in dominico preparatur, & de men-
sa domini sumitur, quibusdam ad uitam, quibus-
dam ad exitium. Res uero ipsa cuius est sacra-
mentum, est omni homini ad uitam, nulli ad exi-
tium quicumque eius particeps fuerit. That is
to saye: he wpll that this meate and drinke
shoulde be vnderstande to be the felowshipp
of his bodpe and membres, which is the ho-
lye church in his predestymate, and called
and mltysped and glorysped sapntes and
fapthfull. The sacraimente of this thynge is
prepared in some place daylpe, and in some
place at certayne appointed dayes, as vpon
the sondaye. And it is receiued at the table of
the Lorde, of some vnto lyfe, and of some
vnto destruction. But the thing it selfe whose
sacraimente this is, is recepued of all men
vnto lyfe, and of no man vnto destruction,
whosoener is partaker of it. Here doth saynt
Austen syllie saye, that this sacrament is the
felowshippe of hys bodpe & membres which
are we. And yet is not oure naturall bodpe,
as is before sayde. And then he sayeth, that
the Sacraimente of thys thynge is recepued
of some vnto lyfe and saluacion, and of so-
me vnto death and damnaciō. For both fapth-
full and vnfapthfull maye recepue the sa-
craiment.

Upon the wordes of Christes mandye. 49

erament. And after he sayeth, that the thing
it selfe whose sacrament it is, is receyued of
all men vnto lyfe, and of no man vnto de-
struction, whosoever is partaker of it. And
of this sayinge it must needs folowe, that
onely the saythfull eate Christes body, and
the vnfaithfull eate hym not. For he is re-
ceyued of no man vnto destruction. And of
this it muste also folowe that the sacrament
is not Christes body in dede, but onely in
a mysterie. For yf the sacrament were his
naturall body, then shulde it folowe, that
the vnfaithfull shulde receyue his body.
Which is contrarie to the mynde of saynt
Aulsten, and agaynst all trueth. Thus have
we sufficiently proued the fyrst part of our
argument, that the sacrament is our body,
as well as it is Christes. And now we wyl I
proue the seconde parte more plaine (al-
though it be ynough declared already, to
them that haue eares) that euen as it is our
body, so it is Christes.

First you shall vnderstande that in the
wyne, which is called Christes blood, is ad-
myned water, which doth signifye the peo-
ple that are redeemed with his blood: so that
the head which is Christ, is not without his
body which is the saythfull people. For the
body without his heade. Now yf the wyne
when it is consecrated, be turned bodily in

The mynde of the olde doctours
 to Chrystes bloud, then is it also necessarpe
 that the water whiche is admixred be bo-
 delpe turned in to the bloud of the fapthful
 people. ffor where as is one consecracpon
 must folowe one operacpon. And where
 as is lpe reason, there must folowe lpe
 mysterpe. But whatsoeuer is spgnified
 bp the water as concernng the fapthfull
 people, is taken spirituallp. Therfore what
 soeuer is spoken of the bloud in the wyne,
 must also be take sprituallp. This
 reason is not myne, but it is made bp one
 Bartrame vpon a. 700. peares sens, when
 this matter was spst in disputacpō. Wher
 vpon at the instaunce of great Charles the
 Emperoure, he made a boke professynge
 euen the same thpng that I do, and prometh
 bp the olde doctours and fapthful fathers,
 that the sacrament is Chrystes bodpe in a
 mysterpe, that is to save: a spgne, spgure
 or memorpall of his bodpe, which was bro-
 ken for us, and not hys naturall body. And
 therefore that doctryne is newe which other
 wple teacheth, and not myne, which is not
 myne, but the doctryne of Chalste, and of
 the olde fathers of Chrystes churche, till
 Antichrist began to sptte and reigne in the
 temple of God.

Appria-
 nus ad
 Ceciliū.

Bespdes that Appriane sapeeth, that the
 people is annexed in the sacrament through
 the

vpon the wordes of Chyrltes mandpe. **so**
 the mixtūre of water. Therfore I meruell
 muche that they are so contentious and wil
 not see, that as the water is the people, so
 the wpne is Chyrltes bloud, that is to sape:
 in a mysterpe, because it representeth Chyrl-
 tes bloud, as the water doeth the people.
 furthermore Eusebius sapeyth: *Dum in sa-* **Eusebius**
cramentis uino aqua miscetur, Christo fidelis
populus incorporatur & iungitur, & quadam **us,**
ei copula perfecta charitatis unitur. That is to
 sape: whyles in the sacrament water is ad-
 mixt wpth the wpne, the fapthfull people
 is incorporate and iopned with Chyrlt, & is
 made one with him, with a certayne knotte
 of perfect charpte. Now where he sapeyth,
 that we are iopned and incorporated wpth
 Chyrlte, what fondnes were it to contende,
 spth we are there onely in a mysterp, & not
 naturallp. To cōtende I sap with suche per-
 tynacite that his naturall bodpe mulle be
 there: and not rather that he is iopned with
 vs, as we are iopned with him, and both in
 a mysterp, bp the knotte of perfect charpte.

+ The pong man perceimeth wel pnowgh **More,**
 that an allegorp vled in some place is not a
 cause sufficient to leaue the proper significa-
 cion of Gods worde in euery other place, &
 seke an allegorp, & forsake the playne cōmō
 sence. For he confelleth that he wold not so
 do saue for necessyte; because (as he sapeyth)

Christes naturall body is
that the common litterall sence is imposs-
ble. For the thing he sayeth, that is meant
therby can not be true. That is to saye: that
the verbe bodye of Christe can be in the sa-
crament, because the sacrament is in many
diuerse places at ones, & was at the man-
dyce: that is to wete, in the handes of Christ
and in euery of hys Apostles mouthes. And
at that tyme it was not glorified. And
then he sayeth that Christes body not being
glorified, coulde no more be in two places
at ones thā his owne can. And yet he goeth
after furder, and sayeth, no more it can whā
it is glorified also. And that he proueth by
the sayinge of S. Austen whose wordes be,
that the body wth the which Christe arose
must be in one place. &c.

He sayeth.

¶ Hethereto hath master More reasoned
reasonablye: but now he begynneth to de-
cline from the dignite of diuinitie, into the
dirtye dragges of vayne sophistry. For whe-
re I saye that I must of necessitye seke an al-
legory, because the litterall sence is impossi-
ble and can not be true, meaning that it can
not stand with the processe of holy scripture,
but that other termes do of necessitye cōstraine
me to construe it spirituallly. There catcheth
he this worde, can, and this worde impossi-
ble, and wold make men beleue that I meā,
it coulde not be true because reason can not
reache

reache it, but thynketh it impossyble. And
there he triumpheth before the victor, and
wolde knowe what article of our saythe I
coulde assigne, in whiche reason shall not
driue awaye the strength of my proue, and
make me leaue the litteral sence wherein my
proue shulde stande, and sende me to seake
an allegorie that might stande with reason,
and dypue away the sayth. But now deare
brethren, seing I speake not of the impossi-
blyte of reason, but of the impossiblyte to
stāde with other textes of scripture, ye may
see that this copall reason is not worthe a
replye. Then wold he sayne know the place
where S. Austen so sayeth, which thynge al-
though, it were hard for me to tell, sith I
haue not his booke to loke for it, yet I thāke
God my memorie is not so bad, but I can
shewe hym where he shall finde it. And be-
cause I thinke that he is more accustomed
to the Popes lawes then to S. Austē's wo-
rdes, sith he is become the prelates proctour
and patrone: I saye he shal not fayle, but
finde it in his lawes de consecratione. And
where as he wold wreste the wordes of S.
Austē, which sayeth that the body in which
Christe arose must needs be in one place,
saying: that he might meane not that his bo-
dy might not be in diuerse places at ones,
but that it must be in one place, that is to say

Ad He-
conimū.

Christes naturall bodp is
in some one place or other. He speaketh (sayth
master More) nothpug of the sacramēt, nor
sayeth not that his bodpe with whiche he
rose muste nedes be in one place, and that it
can bp no possibylpte be in any mo. Thys
seameth to some a goodly glose, and yet it
shall proue but a bayne euaspon. ffor pf a
man wolde saye that the Kinges graces bo-
dy muste be in one place, and then another
wolde expounde that (notwithstanding his
wordes) his graces bodpe might be in two
places at ones, I thinke men might soone
iudge that he delpted to de'ape, and mpyght
saye, what neade he to determpne that he
must be in one place excepte he thought in
dede, that he mpyght be in no mo but onelp
one: And though men might so argue vpon
other mens wordes, yet of saynct Austens
wordes thys muste nedes folowe, for he
bringeth them in (as god wolde) bp a con-
trary antithesis sayinge: *Corpus in quo resur-*
rexit in uno loco esse oportet, ueritas autē eius
ubique diffusa est. That is to saye: hys bodp
wherin he rose must be in one place, but his
trueth is disperfed in all places. Where he
plainly concludeth bp the cōtrary antithe-
sis, that as hys trueth is disperfed in al pla-
ces, so must his bodp nedes be in one place
onelp. As bp example, pf a man shuld saye.
The Ippuges graces bodpe muste nedes
be

be in one place, but his power is through-
out his Realme. Where no man doubteth,
but that in saying in one place, he meaneth
one place onely: And therefore though in
some place that word, muste, doeth not sig-
nifye suche a necessite as excludeth al possibi-
lite, yet in this place it doeth so signifye, as
the contrarie antithesis doeth evidently ex-
presse. And where ye saye, that he speaketh
nothyng of the sacrament, I wold ye shuld
sticke still to that saying. For this is playne
that he speaketh of his naturall bodie. And
therefore if he speake not of the sacrament,
then haue you concluded that the sacrament
is not hys naturall bodie: the contrarie
whereof you woulde haue men beleue.
Thus haue I shewed euidence, both where
he shall finde the wordes of S. Austen, and
also that I haue right alleaged them.

Notwithstandinge syth he maketh so
muche of hys papred sheth, I shall allea-
ge hym more auctorities that Christes natu-
ral body is in one place onely. Which thing
proued doeth utterly conclude that the sa-
crament is not his naturall bodie: but onely
a memoriall representyng the same. And
first let vs see S. Austens mynde.

S. Austen writing vnto Dardanius doeth Augu-
plainly proue that the natural body of Chri- ad Dar-
ste muste needs be in one place onely, and danius,

Chrestes naturall bodp is

also that his soule can be but in one place at ones The occasion of his Epistle is thys: Dardanus did write vnto S. Austen for the expoliciō of thuse wordes that Christ spake vnto the thefe saying: This dape shalt thou be with me in paradpse: and wilt not how he shulde vnderstande it, whether Christe meant that the thefe shulde be in paradpse with Chrestes soule, or with his bodpe, or with his Godhead. Therupon S. Austen wryteth that as touchpng Chrestes bodpe, that dap it was in the sepulchre. And sayeth that it was not paradpse, although it were in a gardē that he was buried. ffor Christ (he sayeth) meant of a place of iope. And that was not (sayeth S. Austen) in his sepulchre. And as for Chrestes soule it was that dape in hell. And no man will sape, that paradpse was there. Wherfore (sayeth Austen) the texte muste meades be vnderstande that Christe spake it of his godhed. Nowe marke this argumēt of S. Austen, and ye shal se my purpose plapnly proued. ffor seeing he expoundeth this texte vpon Chrestes Godhed, because his māhode as touchpnge the bodp was in the graue, & as touchpnge his soule was in hel: pon map soone perceiue that Austen thought, that while his bodp was in the graue, it was not in paradpse also: & because his soule was in hell, it coulde not

not be in paradise also. And therefore he be-
 respecteth the texte upon his diuinitie. ffor if
 he had thought that Chyultes bodpe or sou-
 le myght haue bene in diuerse places at o-
 nes, he wolde not haue sayde, that the texte
 muſt neades be vnderſtande of his diuini-
 te, but it myght full well, yea and moche bet-
 ter haue bene vnderſtande of his manhode.
 Marke well this text which doth determyne
 y doubt of this matter. Notwithſtāding
 the faithfull father leaueth not the matter
 on this faſhion, but alſo taketh awape ſoche
 ſonde pmaginations as wolde cauſe mē to
 ſumple, y Chyultes bodpe ſhulde be in mo
 places at ones then one. ffor he ſayeth, *Cauē
 dum eſt ne ita diuinitatem aſtruamus hominis ut
 ueritatem auſeramus corporis. Non eſt autem
 conſequens ut quod in deo eſt, ita ſit ubiq. Nam
 & de nobis ueraciſſime ſcriptura dicit, quod in
 illo uinimus mouemur & ſumus. Nec tamen ſi-
 cut ille, ubiq. ſumus, ſed aliter homo ille in Deo,
 quam & aliter deus in illo homine, proprio quo-
 dam & ſingulari modo. Vna enim perſona deus
 & homo eſt, & utrunq. eſt unus Chriſtus Ieſus,
 ubiq. per id quod deus eſt, in celo autem per id
 quod homo. That is to ſay we muſt be ware
 that we do not ſo aſſume the diuinite of the
 man, that we take awape the truth of his bo-
 die. ffor it foloweth not that the thyng
 whiche is in God, ſhulde be in euery place*

Thys naturall bodpe is
as God is . ffor the scripture doth testife
testife vnto vs, that we lpe, moue, and be
in hym . And yet are we not in euery place
as he is. How be it, that man is otherwys
in God, and God otherwys in that man
by a certayne peculper and spuguler wape,
ffor God and man is one person, and bo-
the of them one Chyrste Jesu, whiche is in
euery place in that he is God, and in hea-
uen, in that he is man. Here Austen dothe
say, that yf we shoulde graunte Chyrste to
be in all places as towchynge his māhode,
we shoulde take awape the truthe of hys
bodpe . ffor though hys manhode be in
God and God in hys manhode, yet it folo-
weth not, that it shoulde be in euery pla-
ce, as God is. And after he concludeth, that
as towchinge hys Godhed he is in euery
place, and as touchynge hys manhode, he
is in heauen . What neede he to make these
wordes & antithesis, but because he thought
berely yf though his Godhed were in euery
place, yet his manhode was in heauē onely.

August. But yet thys holpe doctoure goeth fur-
ibidem. der (so that they maye be ashamed of theyr
parte) and sayeth . *Secundum hominem nanq;
in terra erat, non in caelo (ubi nunc est) quando
dicebat, nemo ascendet in caelum nisi qui descen-
dit de caelo, filius hominis qui est in caelo,*

That is to saye; as towchinge hys man-
hode

hode he was in the earth and not in heauen
 (where he now is) when he sayde, no man
 ascendeth into heauen but he that descended
 from heauen, the sonne of man whiche is in
 heauen. Nowe I truste pe wpll be content
 and let the truthe spreade. For I am sure it
 is not possble for pou to auoide it, for he sa
 peth, that as to wchpnge his māhod he was
 in the earth and not in heauē, whē he spake
 those wordes: and so proueth y he was not
 in mo places at ones then onelpe one place.
 For els pf saint Austen had thought that he
 coulde haue bene in mo places at ones then
 one wpth hys bodpe, then might he not ha
 ue saide that he was in earth & not in heauē.
 For then a man might soone haue deluded
 him & haue sayde. Austen pou cā not tel, for
 he maie be in euery place. But they that so
 thinke after Austens minde, do take adwaie
 the truthe of his naturall bodpe, & make it
 a verp fantastical bodpe: from y which he
 re he God delpuer his faithful. Besides this
 S. Austen doth saie. *Christum dominū nostrū
 unigenitum dei filium equalem patri, eundemq;
 hominis filium quo maior est pater, & ubique
 totum presentem esse non dubite: tanquam deū
 & in eodem templo dei esse uerum deum, & in
 aliena parte celi propter corporis modū.* That
 is to saie: Doubt not but that I haue
 out

Christus naturall bodpe is
our Lorde the onlpe begotten sonne of God
equall to the father, and the same beinge the
sonne of man wherin the father is greater,
is whole present in all places as touchinge
his Godhed, and dwelleth in the same tem-
ple of God as God, and in some place of
heauen, for the condicion of his verpe body.
Here is it euident by S. Austens wordes,
that as touchinge his Godhed he is in all
places. And as touchinge his manhod, he is
onelp in heauf:pea and not that onelp, but
that he beinge in heauen as to wchinge the
measure, nature, condicion, and qualpte of
his naturall bodpe, is onelp in one certain
place in heauen, and not in many places at
ones. Thus moche is proued out of Saput
Austen.

This truthe is not onelp proued by S.
Austen auctoritpe, but also by the noble
clarke ffulgentijs, which writteth on thys
manner. *Vnus idemq; homo localis ex homine,
qui est Deus immensus ex patre, unus idemq; se-
cundum humanam substantiam absens cœlo cū
esset in terra, & derelinquens terram cum ascē-
disset in cœlum. Secundum diuinam uero immen-
samq; substantiam, nec cœlum dimittens cum de
cœlo descendit, nec terram deserens, cum ad cœ-
lum ascendit. Quod ipsius domini certissimo ser-
monis potest cognosci, qui ut localem ostenderet
suam humanitatem, dicit discipulis suis: ascendo
ad patrem*

In one place onelp.

11

ad patrem meum & patrem uestrum, deum me-
um & deum uestrum, De Lazaro quoq; cum dix-
isset Lazarus mortuus est, adiunxit dicens, &
gaudeo propter uos (ut credatis) quoniam non
eram ibi, immensitatem uero sue diuinitatis ostē-
dens discipulis dicit: Ecce ego uobiscum sum us-
que ad consummationē seculi. Quomodo autē
ascendit in coelum, nisi quia localis & uerus est
homo, aut quomodo adest fidelibus suis, nisi quia
idem immensus & uerus deus est. That is to
saye. The same one man is locall (that is to
saye, contained in one place) as thouchinge
his manhod, whiche is also God vnmearsu-
rable from the father. The same one
man as touchynge the substance of hys
manhode, was absent from heauen, when
he was in earth, and forlokinge the earth,
when he ascended in to heauen, but as to-
chynge his godly & vnmearsurable substan-
ce he nepther forloke heauen when he descē-
ded from heauē, nor forloke the earth, whē
he ascended vnto heauen, whiche maye be
knownen by the moste sure worde of y^e Lord,
whiche to shewe his humanite to be locall
that is to saye; contained in one place onelp)
sayde vnto his disciples. I ascende vnto
my father & pour father, my God and pour
God. Of Lazarus also when he sayde, La-
zarus is dead, he sayde further. I am gladdē
for your sake (that you may beleue) for that

I was

The bodelpre presence is

I was not there. And againe, shewing **h**is
measurableness of his godhed, he sayd vnto
his disciples. Beholde, I am wth pou vnto **h**
worldes ende, howe dyd he ascende in to
heauen, but because he is locall and a very
man? Or howe is he present vnto his church
full, but because he is vnmeasurable and
verpe God? Here maye pou conclude by
the auctorite of thys doctoure also, that
Christes bodpe is onelp in one place at o-
nes. For he sayeth, that Christe as tow-
chynge hys māhod is locall: that is to saye
contayned in one place onelp. And that he
proued by the scripture euen of Christes
owne wordes. Now yf thys be true (as my
conscience doth testifie, howe so ever other
men shall iudge) then muste in needes fo-
lowe that this naturall bodpe can not be in
the sacrament. And the auctorite, I am sure
no man can auoyde, it is so plaine.

More.

+ Nowe as for hys naturall reasons
be not worthpe the reasonynge. For sp^{ir}ite
that **h** bodpe of Christe vnglorified coulde
no more be in two places at ones then hys
owne can, because he is a naturall bodpe,
as he is. I wyl not compare no compari-
son betwene their two bodies: but yf Christ
wolde tell me that he wolde eche of both
thep^r bodies to be in sp^{ir}ite places at ones,
I wolde beleue him, and wolde neuer aske
hym

In one place onelpe.

hpm whether he wolde spiste glazpfe the
or not. But I am sure glorified or bng lozpe
fped, pf he sapde it, he is able to do it. ffor y
matter is not impossoble to God.

¶ Tauthe it is that pf Churste so sapde **ffroth.**
and in so laienge so meant, there is no doub-
te, but he were able so to do. But that he in
dede so grosselp ment, pe shal neuer proue.
And in dede pf he had so mente y his otone
naturall bodpe shoulde haue continued in
the sacrament which is the meate of y soule
through sapthe, and not of the bodpe by
eatpuge it, and mape as well be eaten
through sapth, although it remapne in hea-
uen, as pf it were here present to oure mou-
thes: pf (I sape) he had so meante, then
wolde he neuer haue geuen vs suche scrpp-
tures as he dpd. ffor I sape that this grosse
pmaginaciō map not stande with y processe
of the scripture which is receiued, as it shall
appeare by certapne textes.

ffpiste where our sauour sapeth: y fleshy
profpteth nothinge. The wayght of those
wordes doth compell vs to understāde our
matter spirituellpe. ffor by this shorte sentē
ce we are no lesse plucked from y carnal ea-
tinge, then was Nichodemus y he shoulde
not ones dreame of the carnall regeneraciō,
when Churste sapde vnto him: that whatsoe-
uer thinge was of the fleshe was fleshe.

ffor

The bodelye presence can

For this is a playne conclusyon, that when Christ sayde, the fleshe profiteth not hyge, he ment it euen of his owne fleshe; that it coulde not profite (as they understode him) to be eaten with the teth. Albeit it doth moche profite to be salue for oure redemption, and eathen through fayth. Whiche thinge we may do although hys naturall fleshe be not in the sacrament. For I maye as well beleue in him though he be in heauen, as yf he were in earth and in the sacrament, and before myne eyes. And that Christe spake these wordes of hys owne bodye, it is playne

August. ne by S. Austens wordes writtynge upon
tract: lvi. the same place. And therfore he sayeth, that
6. Joh. they muste be vnderstande spirytualle, &
addeth: yf thou vnderstande them spirytualle
spe, they are spiryte & lyfe. And though thou
vnderstande them carnallle, yet neuer the-
lesse they are not spiryte and lyfe: But
vnto the, they are not spiryte & lyfe whiche
vnderstandest not spirytually those thinges
that I haue spoken.

Athana- Also Athanasius sayeth. Spiritus est qui ui-
sius. 3. li. uificat. caro non predest quicquam: uerba qua
qui dix. ego locutus sum. spiritus sunt & uita. Nam &
verb. hoc loco utrumque de seipso dicit carnem &
spiritum, & spiritum ab eo quod est secundum
carnem destinxit, ut non solum uisiblet sed et
iam in uisibile quod in ipso erat credentes dis-

cernat

eant, quod & ea quæ dicit non sunt carnalia
 sed spiritualia. Quod enim comedentibus suffe-
 cisset corpus, ut totius mundi alimonia fiat? Sed
 ea propter meminit ascensus filij hominis in coe-
 lum: ut illos a corporali cogitatione auelleret,
 & post hæc discant carnem dictam cibum cele-
 stem superne uenientem, & spiritualem alimo-
 niam quam ipse det, nam quæ locutus sum (in-
 quit) uobis spiritus sunt & uita. That is to
 sape: it is the spryte that qupckeneth, the
 flethe profpeth nothyng. The wordes
 which I speake vnto pou, are spryte & lyfe.
 For in this place also he meaneth bothe of
 hys owne flethe and his owne spryte, and
 he deuyded the spryte from the flethe: that
 they myght knowe through fapthe not one
 lpe the dyspble parte, but also the inuisible
 parte that was in hym, & also that the wor-
 des which he spake were not carnal, but spy-
 rituall. For what bodpe shuld haue suffaied
 to haue bene the meate of al the world? And
 euen therfore byd he make mencion of the
 ascension of the sonne of man into heauen,
 that he might withdrawe them from the bo-
 delp pinagacion, that they might hereaf-
 ter learne, that the flethe was called hea-
 uenly meate which cometh from aboue, &
 spirituall meate whiche he wold geue. For
 (saith Christ) the wordes that I haue spo-
 ken vnto pou, are spryte and lyfe. Here pou

Bartra-
me,

The bodelpreſence can
map ſe that Chriſt ſpake it of his owne fleſh
& meant plapnlp that it did nothing profite
as infideles did vnderſtād hym: ffor els ie
geueth lpfe, as it is recepued of the fapth-
full in a miſterp. ffor as Bartrame ſapeth,
in this miſterp of the bodp & bloud, is a ſpi-
rituall operacion which geueth lpfe. With
out the which operacion thoſe miſterpes do
nothing profite, for ſurelp (ſapeth he) they
map fede the bodp, but the ſoule they cā not
fede. Beſides that the ſcripture ſapeth, that
entreth in bp the mouthe doeth not deſile a
mā, for as Chriſt ſapeth, it is caſt forth in to
the draught. And bp the ſame reaſon it fo-
loweth that it doeth not ſanctify or make a
mā holp. But the ſacramēt entreth in bp the
mouth: therfore it doeth folowe that (of it
ſelfe) it doeth not ſanctify or make holp any
man. And of this text ſhuld folowe two in-
conueniences, pf the ſacrament were the na-
turall bodpe of Chriſte. ffirst it ſhulde fo-
low that the bodp of Chriſt ſhuld not ſancti-
fy the fapthful, becauſe it entreth in bp the
mouth. And agayne it ſhulde folowe, that
the bodp of Chriſt ſhuld be caſt out into the
draught, which thynge is abomynable.
Wherfore it muſte nedes folow that the ſa-
crament can not be his naturall bodpe.

Furthermore Chriſt wold not ſuffer that
deuout womā which of loue ſought hym at
his

not stande with scriptures.

58

his sepulchre to touche his naturall bodpe,
because she lacked a popnt of fapth, and did
not counte him to be equal with his father.
And muche more it shal folow that the wic-
ked which haue no faith nor loue towarde
him, shall not be suffered to eate his fleshe
with their teth, & swallowe it in to their un-
cleane bodpes: for that were muche more
then to touche him. And yet notwithstanding
they receiue and eate the sacrament. Where-
upon it shulde folowe, if the sacramēt were
his naturall bodpe, that they shuld in dede
eate his bodpe. Whiche thing maye be re-
counted a blasphemie agaynst God. More-
ouer Christ saith, he that eateth my fleshe
& drinketh my bloud dwelleth in me, and I
in him: Now we knowe right well that the
wicked do eate the sacrament, & yet neyther
dwell in Christ, nor Christ in them. Where-
fore it must folow that the sacrament is not
the very flesh of Christ. And surely I can
not excuse them of blasphemie, which so di-
rectly do contrarie Christes wordes. How can
you auoyde these textes which Christ spea-
keth vnto his disciples saying: Yet a litle
while am I with you, and then I depart to
him that sent me: & againe, it is expedient for
you that I depart: for except that I depart
that comforter shall not come vnto you. And
again he saith: I forsake the worlde

Joan. 6.

Joan. 6.

¶

and

Joan. 6.
Mat. 23.
Mar. 14.
Joan. 12.

The bodelpre presence can
and go to my ffather. And to be shorte, he
sayeth: poore men ye shall euer haue wpth
you, but me shall you not euer haue. Now
we knowe ryght well that his Godhead is
in all places, and that as touching his god-
head he forsoke not the worlde, when he as-
cended vnto his ffather. Wherfore it must
needes folow that he forsoke it as touching
his fleshe and manhode. And therto agreeth
the expositions of Sapient Aulien, and ful-
gentius before alleaged, yea and all other
olde faithful fathers. Now yf he haue for-
saken the worlde as touchynge the presence
of hys naturall fleshe and manhode (as all
doctours despyne) then meate he not that his
naturall fleshe shalde be present in the sacra-
ment, to be eaten with our tethe. And ther-
fore though Christ so tel you, yet must you
take hym as he meaneth, or els you be begg-
led. ffor yf ye thynke that God both maie
and wyl fulfill, and veryspe all thynges
according to the letter as he speaketh them,
I maie call you an obedyent man as saint
Bernard doeth his Monke Ada. And maie
saye (as he doeth) that yf that be the ryghte
waye, so simple to receyue all thyng, we
maie put out the texte of scripture whiche
warneth vs to be wylse as serpentes. ffor the
texte folowynge is sufficient, whiche byd-
eth vs to be simple as doves.

Whye

Whp doeth your master shippe graunte
 a necessarie allegory, when Paule sayeth,
 Chryste is a stone, or when Chryste sayeth,
 that he is a doore? The scripture sayeth, he is
 both twayne. And spth God so sayeth, he is
 able to make it. And therfore by your rea-
 son we shall neede none allegory in al scrip-
 ture, and then he that is moste simple and
 folishe, maye be counted moste saythfull.
 And so shall we neede no saythfull fra-
 thers to expounde the texte, but it shall be
 moste merpte, to beleue the letter. Thys I
 denye not, but that God coulde haue done
 it, pf he had so entended, when he spake the
 wordes: But now the scripture standynge
 as it doeth, I thinke he can not do it. As by
 example. I thinke that God by the bloude
 of hys sonne Chryste myght haue saued all
 men, both saythfull and vn saythfull, pf he
 had so intended, and that it had so pleased
 hym. But now the scripture standynge as
 it doeth, I saue he can not do it, and that
 it is impossible for him. For then he might
 make his sonne a liar, which sayeth, he that
 beleueth not is damned. And agayne, he

Joan. 3.

that beleueth not shall not see lyfe, but the
 wrath of God abydeth vpon hym. And
 even as it is impossible to stande with the
 processe of scriptures (wherein God hath
 declared hys wyll) that the vn saythfull

The bodely presence will not
shulde be sained, although God might haue
done it at the fyrst yf he had so wolde. Ephe
wyle it is impossible the scriptures stādpyng
as they do, that the natural bodye of Christ
shuld be present to our teth in the sacramēt.
And as for our fapth, it needeth not to haue
hym present in the breade. For I maie as
well cate hym and drynke hym through
fapth, that is to saue: beleue in hym, as
though he were as present in the sacramēt,
as he was hangyng vpon the crosse.

And because pou saie, that my naturall
reasons be not worth the reasonyng, I wil
allege pou some mo, to se what pou cā say
to them. For all euerp sacramēt is the signe
of an holpe thyng: but the sacrament of the
autler is a sacrament (as all fapthfull men
confesse) ergo it muste folowe that the sa-
crament of the autler is the spgne of an ho-
lpe thyng. Now yf it be the spgne of an
holpe thyng, then it is not the holp thing
it selfe whiche it doeth spgnifye and repre-
sent. Why shuld we then feare, to call that
breade a fygure, that is to saie: a sacrament
of that holpe body of our Lorde and Sau-
our.

Bespydes that I wolde knowe of what
necessyte or profyte his fleshe muste be pre-
sent in the sacrament. For the presence of
his fleshe can no more profyte vs, then doeth
the

the remembraunce of hys bodpe, but thys remembraunce maie as wel be done by the sacrament, as though hys bodpe were present. And therfore sayth God and nature make nought in vayne, it foloweth consequente, that thys naturall fleshe is not there, but onely a memoriall therof.

Furthermore, the ende and fynall cause of a thyng is ever better then those thynges whiche are prouided for the ende (as the house is better than the lime, stone, and timber, which are prouided for the house) but the ende and finall cause of the sacrament is the remembraunce of Chyldes bodpe: and therupon it muste folowe, that yf the sacrament be hys naturall bodpe, that the remembraunce of Chyldes bodpe shuld be better then hys bodpe it selfe. Whiche thing is to be abhorred of al saythful men.

It were fondnes to saye that the soule dyd otherwysse eate then do the Angels in heauen, and thei meate is ouer the ioye and delectacion that they haue of God and of hys glorie: And euen so doeth the soule which is here vpon the earth eate through sayth the bodpe of Chyld, which is in heauen. For it deliteth and reioyseth whyles it vnderstandeth through saythe, that Chyld hath taken our synnes vpon hym, and pacified the fathers wrath.

The bodely presence will not
Nether it is necessarie, that for that or
for thys cause, that his fleshe shuld be pre-
sent. For a man maye as well loue and re-
topse in the thynge which is from him, and
not present, as though it were present by
hym of that maner.

Moreover, the breade is Chrystes bo-
dye, even as the breakynge of the breade is
the death of his bodye. Now the breakynge
of breade at the maunde is not the verpe
death of Chrystes bodye, but onely a repre-
sentacion of the same (albeit the mynde
through fapth doeth spirytually behold his
verpe death) and even likewise that natural
breade is not the verpe bodye of our Lord,
but onely a sacrament, signe, memoriall, or
representacion of the same, albeit through
the admonicion therof, the mynde through
fapth, doeth spirytually beholde the verpe
bodye. And surely if a man be fapthful, the
spryte of God worketh in his herte verpe
sweete at his communion.

Finally, it was not lawfull to eate or drin-
ke the bloud not onely of man, but also of a
brute beast, & the Apostles them selues mo-
ued by the rule of charite, did institute that
men shuld abstayne from bloud, somewhat
fauouring the infirmite of the Jewes. Now
if the Apostles had taught (as ye do) that
in the Sacrament bys verpe fleshe and
bloud

bloude is eaten and dronken wpth the teth
and mouthe of fapthfull and unfapthfull,
what coude haue bene a greater occaspon
to haue excluded the Jewes from Chriſtes
faith euen at ones? Thynke pou that the
Apoſtles wolde not haue bene to ſcripu-
lous to haue dronken his very bloode, ſeing
it was ſo playne agaynſte Moſes lawe, yf
they had vnderſtande hym ſo groſſelye as
ye do? Peter had a clothe ſente downe from
heauen, in which were all maner of beaſtes
forbidden by the lawe, and was commaun-
ded to ſle and eate them. And he answered,
God forbid, for I neuer eate any vncleane
thyng, meaninge therby that he neuer eate
any thyng forbidden by the lawe. Wher-
of it muſte needs folowe, that either he ne-
uer receyued the ſacramēt (which is playne
faſſe) or els that he more ſpirituallye vnder-
ſtoode the wordes of Chriſtes maundye the
ye faſſelye ſayne. For it was playnelye for-
bidden by y^e lawe, to eate or drinke any ma-
ner of bloode. And I know but one reaſon, obiectyō
that they haue which they counte as inſolu-
ble: how be it by goddes grace we ſhal ſoo-
ne auoyde it. Their reaſon is this. Paul ſay-
eth, he that eateth & drinketh this ſacramēt
vnworthelye, ſhal be guiltye of the bodye &
bloode of the Lorde. Now ſaye they, howe
ſhoulde they be guiltye of the Lordes bodye &
bloode

Maister Short

blood which receiue it vnworthely, except it were y^e verp bodp & bloode of the Lorde.

Solutiō. This argument I sape, is verpe weake and slender. ffor I can shewe manye exam-
ples bp the which it may be dyscolued. ffor
he that dyspyfeth the Kinges seale or let-
ters offendeth agaynst his owne parson,
and yet y^e Letters or Seale is not his owne
parson. He that by violentie plucketh downe
his graces Armes, or breaketh his brode
Seale with a furpouse inpride or with via-
lence, committeth treason agaynst his ow-
ne parson. And yet his Armes & brode Sea-
la are not his owne parson. He that clipppth
the Kinges coine, committeth treason agaynst
the Kinges parson and the common wealth;
and yet the money is neither his graces par-
son nor the comō wealth. And therefore your
argument is but weake and slender. ffor enē
as a man doth offende agaynst the Princes
parson by dispisinge his Armes, Seale or
Letters, so doth a mā offende agaynst Chri-
stes bodpe and bloode, by abusinge the sa-
cramēt of his bodp & blood, although he be
not there present, as y^e Kinges parson is not
presente in his Armes, Seale, or Letters.

Besides that S. Paule sapeyth, that eu-
ery man whiche prayeth or preacheth with
couered heade shameth hys heade, and hys
heade is Christe: Shall we therefore I magen
that

that Chypste is naturallpe in euerpe mans
heade, as pour argument concludeth: for
soth that were a preatpe fantaspe. ffnally
S. Austen sayeth, that he doth no lesse synne
whpch neglpgentlpe heareth the wordes of
God, then doth the other whiche vntwoz
thelie recepueth the sacrament of Chyltes
bodpe and bloode. Now pf this be true, the
is pour reason not worth a rythe, for Chri-
stes naturall body is not in y worde which
is preached, as all men knowe. And pet he
spimeth no lesse that neglpgentlpe heareth
it, then doth he that vntworthelp recepueth
the sacrament. And thus pou see their inso-
luble argument easelp dssolued.

✚ But now muste this ponge man con-
spder agayne that he hym selfe confesseth,
that y cause for which him selfe sayeth, that
Chypste in so sayenge dyd so meane, is be-
cause y pthe shuld haue ment so, it was im-
possyble to God to bypge his meaninge a-
bought: that is to saye, that Chyltes bodpe
might be in two places at ones. And ther-
fore but pf he proue that thynge impossyble
for God to do, els he confesseth that God
not onelp sayde it but also mente it in dede.
And pet ouer this, pf Chylt had neuer saide
it, pet doubt I nothinge, but he is able to do
it, or els were there somwhat that he coude
not do. And the were God not almighty.

¶ Here

Maister More

ffirpth.

¶ Here Maister More wolde impte me
wth his sophistrie, and wth w^oples wolde
w^onn^e his spores. ff^or as he before d^od dis-
cant on these wordes, can, and impossyble,
& wolde haue made men beleue y^t I meante
it coulde not be, because it coulde not be by
reason, & that I mente it was impossyble,
because reason coulde not retche it: So now
he d^osputeth wth lyke maner of sophist^r-
cacpon, concludinge that I confesse that it
is impossyble and can not be, because that
yf God shoulde so haue mente, it was im-
posyble for God to byp^onge his meaninge a
bought. Deare breth^ren, this babilp^onge is
sufficentl^ye discus^sed alread^ye. ff^or I men-
te not y^t it was impossible for God to bringe
it about, yf he had so mente, but I mente y^t
it is impossyble to stande wth the processe
of the scr^opture whiche we haue recepued,
And I sape more ouer, that though it was
posyble for God to haue done it (yf it had
pleased him) yet now, y^t scr^opture thus stan-
dynge, it is impossyble for him to do it. ff^or
then he muste make his sone a lyer. And I
sape, that yf he had so ment as the letter sta-
deth, that he wolde then haue geueⁿ vs other
scr^opture, and wolde not haue sayde that he
muste departe to hym that sente hym, wth
other textes as are before rehearsed.

And where Maister More sapeth, that
yf

pf there were somwhat that he coulde not do, than were God not almightye. I saye it is alhame for oure Prelates that thephane gotten suche an ignoraunte proctoure to defende them. And I am sure that them selues coulde haue saide moche beter. ffor els how shulde they enstruete other and leade them in the ryght wape, pf they them selues were so rude and vnlearned? Shulde they not knowe what thys meaneth, that God is almightye, whiche is a pece of the spalte article of oure crede? Then howe shoulde they thepe haue any sure spght? More thinke they that God is called almightye, because he ca all thinges. And the in dede it shuld folowe that he were not almightye. ffor all thynge he can not do, he can not saue the vnfaythfull, he can not restore byrgnyte ones byolated, sayeth S. Thomas and also (as I remember) S. Hierome wrytyng of byrgnyte vnto Paule and Eustochium: he can not spynne sayeth Dunsce: he can not denye him selfe sayeth S. Paule Now pf this mans learninge were allowed, then myght not God be almightye, because there is somwhat that he can not do. But they that are accustomed with scripture, do knowe that he is called almightye, not because he can do all thinge: but because there is no superiour power aboue him, but that he maye do al & he

2. Tim. 2

Master More

he wil: & al y^e hys pleasure is to do that may
he bringe to passe. And no power is able to
resiste him. But he hath no pleasure nor wil
to make his sone a per nor to make his scrip
ture false, & in dede he may not do it. And
yet not withstandinge he abydeyth almygh
tye. ffor he may do all thyng that he wyl.

More.

+ Then master More as to whyng
the reason of repugnaunce sayeth, that ma
ny thynges maye seme repugnant both
to hym and me, which thynges God seeth
how to make them stande together well e
nough, and addeth suche bynde reasons of
repugnaunce as induceth many men into
a greate erreure: some as crybunge al thing
vnto desceypte wythout any power of mas
fre wyl at all. And some geuinge all to mas
obey wyl. And haue no fore syght at all to
the prouydence of God, and all because the
poore bynde reason of man can not see so
farre, as to perceyue howe Goddes pre
sence & mas fre wil can stande together,
but seme clearely to be repugnant.

ffirthy.

As for his dysgressyon of mans fre
wyl, I wyl not greatlye wrestle wyth
hym. But thys one thyng I maye save,
that yf the soune of God deliuer vs, then
are we berpe free. And where the spyrte

John. 8. of God is, there is fredome. I meane not
2 Cor. 3. fredome to do what you wyl: but fredome
from

from spme, that we may be the seruantes Roma. 6
of rpghtuousnes. But pf we haue not y spi-
rite of Christ, then wpll I sape with S. Au- August.
sten, that our fre wpll is fretched, & can do de spirit
nought but spme. And as towechinge suche et litera,
textes of repugnaunce, pf thep be so diffuse
that mans reason (whiche is the light of his
bnderstandinge) can dot attapne to set them
together, then were pou beste to make them
none articles of our fapthe. ff or I thinke as
manpe as are necessarpe vnto our saluaciō,
are conteyned in the Crede, whypch I thinke
euery man beleueth: I beseeche pou sape no
bpgger burthen vpon vs then those fapth-
full fathers dpd, which thought that susp-
cept. And then I am sure, we shulde haue
fewer heretikes. ff or I neuer hearde of here-
tycke that euer helde agaynst any artikle of
our Crede, but al y pe dyffame by this na-
me, are onelp put to death, because they say
that we are not bolide to beleue euery point
that the lawes and tyrannye of y cleargpe
alow and mapntepne, which thinge howe
true it is (blessed be God) is meatelp well
knowne already. ff or els had I and many
mo bene deade before this dape.

+ I wote well that many good folke More.
haue used in this matter many frutesfull
examples. As of one face beholden in diuer-
se glasses, and in euery pece of one glasse
broken

Master More

broken in to twentye, and of one worde com-
minge whole to an hundred eares at ones;
and the spght of one lytle eye presently be-
holdynge an whole greate contrye at o-
nes, with a thousande such e meruelles mo
suche as those that see then dailye done (and
therfore meruell not at them) shal yet neuer
be able, no not this ponge man him selfe, to
geue such a reason by what meane they ma-
pe be done, but that he mape haue suche re-
pugnance layde agaynst it, that he shall
be fayne in conclusyon (for the cheafe and
molte euident reason) to saie, that the cau-
se of all those thinges, is because God that
hath so caused them to be done, is almighty
of him selfe, & mape do what him lyst.

ffirpth.

¶ As thouchinge the examples y^e Ma-
ster More doth here alleage, I mape soone
make answer vnto them. For they that a-
re lyke oure matter, make cleane agaynst
hym, and the other can not make for hym.
The glasse I graunte is a good example.
For euen as y^e glasse dothe represent y^e very
face of man, so doth this sacrament repre-
sent the herpe bodpe and blood of Christ.
And lyke as euery pece of the glasse doth
represent that one face, so doth euery pece
of that sacrament represent that one bodpe
of Christ. But euery mā knoweth right wel
that though y^e glasse represent my face, yet y^e
sub.

substance of the glasse is not my verpe face
 nepther is my verpe face in the glasse. And
 euen so though the Sacrament do represent
 the bodpe of Chylt, yet the substance of
 the Sacrament is not hys verpe bodpe (no
 more then the glasse is my face) nepther
 is hys verpe bodpe in the Sacrament, no
 more then my verp face is in the glasse. And
 thus thys example maketh wel for vs. And
 for that one worde comynge w'hole to an
 hundreth peares, I sape that worde is but a
 sound & a qualite, and not a substance, and
 therfore it is nothing to our purpose, and
 can not be lphened to Chyltes bodp which
 is a substance. And as conceruyng the
 spght of the litle epe, I sape that though the
 epe discepe, and see an whole contrpe, yet is
 not that whole cōtrpe in the epe: but as the
 contrpe is knowen by the sighte of the epe
 (though the contrpe be not in it) so is the
 death of Chylt and his bodp breakpug and
 bloud shedpug knowen by the sacrament,
 though his naturall bodp be not in it. And
 thus his exāples make nothing with him,
 but rather muche agaynst him. And where
 he sapeyth that the ponge man hym selfe can
 geue no reason, by what meane they maye
 be done: I maye sape vnto his mattership,
 that whan I was seven yere ponger then
 I am this day, I wolde haue bene ashamed

Master More

pf I coulde not haue geuen an euident reason at the Austens in Oxforde before the whole vniuersite. And albeit I now vouches saue not to spende labour & paper abought Arist. doctrine, yet haue I so much touched hiser aples, that he may be werpe of them.

More

+ Also I can not se whp it shuld be more repugnant that one bodpe maye be by the power of God in two places at ones, then that two bodpes maye be together in one place at ones. And that poput I thinke this ponge man denpeth not.

frpth.

☞ The being of our bodpe in two places at ones is agaynst nature, and scripture cā not allow it. But that two bodpes shuld be in one place semeth more reasonable. ffor I haue good experience that though my bodpe can not be in two places at ones (bothe in the tower and where I wolde haue it be spde) yet blessed be God in this one place, I am not without companie. But pf master More meane that in one proper and seueral place, maye be two bodpes at ones, that I wil denpe, tpill he haue lapsure to proue it. And yet at the length I am sure, hys proue shal not be worth a podpunge pryche. ffor I am sure it muste be. *Ratione porositatis ut in igne & ferro: nam penetracionem dimensionem nunquam probabit.* And then he is as nypghe as he was before,

+ Now

plapeth the sophyster.

66

✚ Now his laste reason with whiche he *More,*
proueth it impossible for the body of Christ
to be in two places at ones, is this. You cā
(sayeth he) shewe no reason why he shulde
be in many places at ones, & not in al. But
in al places he cā not be: wherfore we must
cōclude that he can not be in many places
at ones. This is a meruelous concluded ar
gumēt. I am sure that every child may sone
se that this consequēt can neuer folowe vpo
these two premisses of this antecedent.

☞ When I made this reason and com
piled my tretise I had no regard to the ca
millaciōs of slytle sophysters. For I thought
no sophysters shuld haue muddled with that
meate. But neuertheles syth now I percei
ue that thep principally are porpng vpo it,
seking some prape to set their teth a warke,
in this boke I haue somwhat prouided for
them, and haue brought suche harde bones,
that pē thep be to bulpe, maye chaunce to
choke them. And yet is not the argumēt so
feable as he sayneth. For the fyrst part (pē
he list to cōsider the sence & minde, & be not
to curious (where I say that thep cā shewe
no reason why he shuld be in many places,
& not in all, is thus to be vnderstād of wyle
men, that the very reason and cause that he
shuld be in many places must be because the
body is so annexed with the godhed, that it

ffyrth.

I.ii

is

Maister Moore

is in every place as the Godhead is. Thys
I sape, muste be the cause and reason of his
being in many places. And neyther pou nor
no man els can iustly assigne any other.
Now of this maioro: or first proposicio thus
vnderstande doeth the conclusion folow dy
rectly. ff or yf this shuld be the cause (as
they muste needs graunte) and thys cause
proued false by scripture, then muste they
needs graunte that the thyng which so fo
loweth of this cause, muste needs be false.
And so is my purpose proued, and they con
cluded. As by example. The Astronomers
sape: that the natural course of the sonne is
from the Weste to the East. Now yf a mā
shuld aske them what is then the cause that
we se hym dayly take the contrarie course,
from the East to the West agaynst his na
ture: they answered. Because the heyghest
spere (whose course is from the East to the
West) with his swifte mouyng doeth vio
lently draw the inferiour speres with him.
This is the cause that they alleage, and no
man can assigne any other. And now syth
I can proue this sense false by scripture (for
scripture sapeyth that the spere is fastened
Job. viij. and S. Austen expoundyng that
texte improveth the Astronomers which af
firme that it moueth) they muste needs
graunte that the thyng which foloweth of
thys

This cause muste needes be false. And so we
mape conclude agaynst them al, that the na
turall course of the sunne is not from the
West to the East (as the Astronomers say)
but contrarpe from the East to the West.
And lykewyle spth the cause that Chyrltes
bodpe shuld be in many places, is assigned
of learned men to be, because his bodpe is
so annexed with the Godhed (whiche is in
euery place) that it is also in all places with
it, and no man can assigne any other. And
this cause is proued false by scripture. For
when the womē sought Christ at his graue
an Angel gaue the answer that he was not
there. But if hys bodpe had bene in euery
place, then had the Angel sped. Also Chyrlt
sayde vnto hys disciples of Lazarus which
died at Bethania. Lazarus is dead. And I
am glad for your sakes (that you mape be-
leue) because I was not there. Now if hys
bodpe were in euery place as is the God-
hed, then Chyrlt sayde not trulpe, when he
sayde he was not there. Therfore sith (as
I sayde) thys is the cause assigned, and yet
proued false by scripture, they must needes
graunte, that the thynge which foloweth of
this cause, must also needes be false. And
so we mape conclude agaynst them al, that
Chyrltes bodp is in one place onely. And
now you may see how my consequent fo-

Mar. 14

Luc. 16

Joan. 11.

Master More.

lowe the premisses.

More.

+ For he can not further conclude, but that we can shewe no reason why pe shuld be in many places at ones. What had he wone by that? Might he than cōclude thereupon, that he coulde not be in many places at ones? As though it were not possible for God to make hys bodpe in two places at ones, but pf we were able to tell how, and why, and wherby, and shewe the reason.

Ffyrth.

How farre I can cōclude is shewed immediatly before. For though of the bare wordes as pe toke them, it was hard to conclude any thyng, yet haue I now declared them, and so farre concluded, that you can not auoyde them. And where he sapeyth that though they can shew no reason, yet I had wonne nought by it, I thynke he wolde be angreye pf I shuld so answer. But surely they are in good case, for it is pnowgh for them to sape, thus it is, and neade neuer to shewe any cause or reason why they so say. For they are the church & can not erre: so that pf they teache contrary thinges, yet al is good pnowgh. And when they se that no man can make the scriptures to agre wpyth their doctrine, then they sape, that their doctrine is true pnowgh, but no man can vnderstand the scripture. And though the scripture seme neuer so repugnant both to them
and

plapeth the sophyster.

68

And vs, pet God seeth well ynough (sape they) how to set them together, and it is possible for God to make it agree, though they can not tel how. But this doctrine hath lōg ynough decepued vs. ffor men haue sene to longe with pore spectacles, pet now (thanks be to God) they begynne to se wpth theyr owne eyes. And as touchynge howe this matter was possible to God, and how it is not possible, is sufficiently declared before to all them that spile to loke.

✚ Howbeit as for me (though I be not bounde to it) I am cōtent pet to proue, that God maie make the body of Chryste to be in all places at ones. And because this pong man completh that proposicion wpth the other: so will I do also. And I wpll proue therfore that God can make hys bodye be both in many places at ones, and in al places at ones, bp that that he is almyghtye, & therfore can do all thynge.

¶ Now is the good mā in his old dreame agayne, and thynketh that God is called almyghtye, because he can do al thinges. And then in dede it shulde folowe that he were not almyghtye. ffor all thinges he can not do, he cā not saue the vnfaithful, he cā not restore virginite ones violated, he can not sinne, he cā not denye him self. If this mā's learning were allowed, thā nught not God

J. iij.

be

Maſter More

be called almighty, becauſe there is ſome
what that he can not do. But they that are
accuſtomed with ſcripture, do knowe that
he is called almighty, not becauſe he cā not
do al thinges, but becauſe there is no ſupe-
riour power aboue him, but that he map do
al that he wil, & al that his pleaſure is, map
he brynge to paſſe. But he hath no wll nor
pleaſure, to make his ſonne a lpar, & to ma-
ke his ſcripture falſe, and yet notwithstanding
he abyedeth almighty & map do what
he wll. And euē as it is impoſſible to ſtāde
with the proceſſe of the ſcriptures (wherein
God hath declared his wll) that the vnc-
faithfull ſhulde be ſaued (although at the
firſt God might haue done it, yf he had ſo
wold) likewiſe it is impoſſible the ſcriptu-
res ſtādpng as they do, that the natural bo-
dy of Chriſt ſhulde be preſent to our teth in
the ſacramēt. And as for our faith it nedeth
not to haue him preſent in the breade. For I
map as wel eate him & drinke him through
faith (that is to ſay, beleue in hym) though
he cōtinue ſtill in heaue, as though he were
as preſent in the ſacrament, as he was han-
gng on the croſſe. But yet his maſterſhip
hath lefte one thing unproued, and that is
euē the ppth of his purpoſe. For though
he had proued (as he hath not) that God by
hys almighty power myght make Chriſtes
bodye

bodpe in many places, and in all places, & in the sacrament, yet he forgotte to proue that God hath so done. And therfore albeit I dyd graunte him (as I wpll not) that he myght so do, yet therof it doth not folowe, that he hath so done in ded. ffor God maye do many thynges whiche he doth not. And therfore his argument doth not proue hys purpose. Nowe pf he do but thinke that god hath so done, I am well pleased and wpll not put hym to the payne to proue it. ffor anone ye shal see him so iuntaungled in byars, that he shal not wete where to become.

✚ But pet this ponge man goeth about to proue this pointe by scripture. ffor except we graunte hym that popnte to be true, he sayeth that els we make the Angell a lyer that sayde, he is not here, and also that els we make as though Christes bodpe in hys ascenspon dyd not go vp in the cloude in to heauen from earth, but onely hpd him selfe in the cloude, and plapeth boe ppppe & tarped beneth styll. Here in the ende he forgetteth hym selfe so fowle, that whan he was a ponge sophister he wolde I dare say, haue bene full soze ashamed so to haue ouerseene hym selfe at Oxforde at a perupse. ffor ye wote well that thyng which he sayeth, and which he muste therfore proue, is that y bodp of Christ can not be in euerye place at

More.

Maſter More.

ones by no meane that God coulde make. And the textes that he bringeth in for the proue, ſape no further but that he was not in all places at ones.

Fryth.

There are two thinges diſputed betwene maſter More and me: the one is whether God can make the body of Chriſte in manye places, & in the ſacrament. And thereto his maſterſhippe ſapeth yea. For God is almyghty and maye do all thynges. And I ſape naye, and affirme that God is not called almyghtie becauſe he maye do all thynges, but becauſe he maye do all that he wyl. And I ſape that he wyl not make his ſonne a lyer, nor his ſcripture falſe, & that he cā not do it, & yet abydeyth almyghty. The other thinge is this, whether he haue done it or not. For albeit I did graunte him that it were poſſible, yet is he neuer y nere excepte he epyther can proue that he hath done it in dede, or els thynke that God hath ſo done. For as I ſayde, God can do manye thinges which he doth not. And the controuerſie of this doubte is diſſolued by y aun- gell and ſcripture, which (as maſter More graunteth him ſelfe) proueth that he was not in all places at ones. And therof it foloweth, y god hath not done it, although it be poſſible. And ſo is hys maſterſhippe at a pointe, for yf I ſhulde graunte it neuer ſo poſſy-
poſſy-


possyble, yet pf scripture proue that it be not
so in dede, then is he neuer the nere his pur-
pose, but moch the further from it And this
is euē it that I sayde before :that it was not
possyble to stande w the procelle of the scri-
pture which we haue recepued . And now
his masterhippe hath graūted it him selfe,
which pou may be sure he wolde not do pf
he coulde otherwise auoide it. And here pou
may see how sore I haue ouerscane my selfe.

✚ God forbyd that any man shulde be
the more proue and readpe to beleue thys
ponge man in this greate matter , because
he sayeth in the begynnynge that he woll
brynge al men to a concorde and a quietnes
of conscience . ffor he bryngeth men to the
worste kynde of quietnes that may be deu-
sed, when he telleth vs as he doth , that eue-
ry man in this matter, maye without paryl
beleue whiche wape he lytke . Euery man
maye in euery matter without anye coun-
sell , soone set hym selfe at reste , pf he lytke
to take that wape and to beleue as he lytke
hym selfe, and care not howe. But and pf y
wape had bene sure , Sapnt Paule wolde
neuer haue shewed that manpe were in pa-
rell of spcknes and death also , for lacke of
discernynge reuerentpe the bodpe of oure
Lorde in that Sacrament, when they came
to recepue hym.

More.

When

Matter More.

Ffryth.  When Christe shulde departe thys
John. 15. worlde and go to hys father, he gaue hys
dyscyples a comaundement that they shuld
loue eche other, sayenge by thys shall al mē
knowe, that ye are myr dyscyples, yf ye lo-
ue eche other, as I haue loued you. Thys
rule of charpte wolde I not haue broken,
whiche not wpythstandinge is often in Jey-
pardie amonge fapthfull folke. This thynge
considereth, I thought it necessary to aduer-
tise both partys to saue this rule of chari-
te, and proued in y^e fyrst chapter of myr trea-
tise, that it was none artycle of the faith ne-
cessarye to be beleued vnder paine of dam-
nacion, and therfore that they were to bla-
me y^e wolde be contencious for the matter.
For soth it is none artycle of the fapth, they
may lawfullye dysseute wpythout all Jey-
perdy: and neade not to breake the rule of
charpte, but rather to receyue eche other ly-
ke weake brethren.

This I saye I proue in the fyrste chap-
ter agaynst the whiche matter More maketh
no busynes, and improveth it not. Wherby
you may soone gather y^e it is verp true. For
els soth his master shyppe so labourerth in
these other popntes, he wolde not haue lefte
that untowched you maye be sure. This is
the concorde that I wolde bringe the vnto.
And as towchinge quietnes of conscience, I
haue

playeth the Sophister.

haue knowen many that haue sore bene troubled with it. And amonge al, a certain master of arte which dyed in Oxforth, confessed vpon his death bedde, y^e he had wepte lieng in his bedde an hundredth nightes within one yeare space, because he coulde not beleue it. Now yf he had knowen y^e it had bene no necessarye article, what conforzte & quietnes shuld it haue bene vnto him. Furthermore, euerye man can not so quietly hym selfe, as master M^oze Imagineth. For there are manye that thinke them selues no small foles, which whā they haue receyued some folishe supersticion, eyther by their owne Imagination, or by beleuing their gospelles gospel and olde wyfes tales, by & by thinke the contrarye to be deadly synne, & utterly forbydden by Chyestes gospel. As by example, I knowe an house of religion, wher in is a parson that thinketh it deadly synne to go ouer a strawe yf it lye a crosse. And yf there be vpon the pavement any painted picture or any Image grauen vpon a deade mans graue, he wyl not treade vpon it, although he shulde go a fore longe aboute. What is this but vayne supersticio wherwith the conscience is troubled and corrupted? Mape not this be wedded out wth the worde of God, shewynge hym that it is none arteple of the sayth so to thynke, and then to tell hym that
it is

The sacrament ought

it is not forbidden by the scripture, and that it is no spenne. Now albeit his conscience be so cankered y^e the ruste w^{ill} not be rubbed oute: yet with godes grace, some other whō he hath infected w^{ith} the same, mape come agayne to G^{oddes} worde and be cured full well, which shulde neuer haue bene able to quete them selves. And likew^{ise} there are some whiche beleue as pour superstitious hartes haue informed them, and these can not queth them selues, because thep beleue that pou haue featched pour doctryne out of scripture. But when it is proued to them, and thep them selues perceiue that scripture sayeth not so, then can thep be contente to thynke the contrarpe, and iudge it no spenne at all. And as to w^{ch}inge S. Paule, surelpe ye take hym wronge. ffor I w^{ill} shewe pou wh^y it proce^{ss}e he taketh, and how he is to be vnderstande. But because it is not possible to spyn^{sh}e it in fewe wordes, I shall deferre it vnto the boke^s ende, and then I shall declare hym at large.

More.

✚ And what a fashyon is this, to sape that we mape beleue yf we sp^lte, that there is the verpe bodp of our Lorde in dede, and then to tell vs for a trouth, that such a fapth is impossyble to be true: ffor God hym selfe can neuer byp^{ng}e it abought, to make his bodie to be there.

W If a man take the bare wordes of scrpt^r,
 Chaille, and of simplicitie be decepued, and
 thynke that hys verpe bodpe be in the sacra-
 ment present to their teth that ate it, I dare
 not sape that he spinueth therin, but wpll
 referre the matter vnto Goddes iudgement,
 and pet wpythout doubt, I dare sape he is de-
 cepued. As bp example, pf a man decepued
 bp the lptterall sence, wolde thinke that mē
 shulde preache to fyllhes (as S. fraunces
 bpd) because Christus badd his disciples go
 preache to all creatures, pet wolde not I
 thynke that he spinned therin. But wpll re-
 ferre hym vnto Goddes iudgement. But
 pet I wene euery woman that hath anpe
 wpytte, wpll sape that he was decepued.

+ I am herpe sure that the olde holpe **ffor**
 Doctours which beleued Christus bodpe
 and blode to be there, and so taught other
 to beleue, as bp their bokes plapueche doth
 apere, pf they had thought eyther that it
 cou'de not be there oz that it was not there
 in dede, they wolde not for all the good in
 this worlde haue writē as they haue done.
 ffor wolde those holpe men (wene pou)
 haue taught that men be bounde to bele-
 ue, that the verpe bodpe & bloode of Christus
 is there, pf they them selves thought that
 they were not bounde therunto? Wolde
 they

The sacrament ought

they make men honoure and worshyppe that thyng as the very body and bloode of Christ which they the seues thought were not it. This gere is to childpish to speake of.

seyth.

¶ That the olde doctours and saythfull fathers so taught or thought as ye saye of them, is verpe false. For saynt Austen as I haue shewed, maketh whollpe for vs. Besydes that, there is none of the olde fathers but they call it a sacramente, a mylke-type, and mylkecall meate, which is not eaten with teth or belye: but wpyth eares and saythe. And as to wychinge the honoure and worshyppe done vnto it, I saye it is playne Idolatrye. And I saye, that he false ly reporteth vpon the olde holy doctours. For they neuer taught men to worshyppe it, neither can he alleage one place in any of them all which wold haue me to worshyppe the sacrament. Peraduenture he maye alleage me certayne new felowes for hys purpose, as Duncer, Dorbell, Durande, & suche draffe, which by their doctryne haue deceyued the worlde with damnable Idolatrye. But I speake of the olde holpe ffathers & doctours, saynt Austen, Ambrose, Hierome, Lppriane, Cirille, Chrysostome, ffulgētius, and suche other. These I saye, do not teache men to worshyppe it, and by that I dare abyde. Of this poynte I am so sure, that I wyl

not to be worshipped.

73

Wp'll vse it for a contrarie argument, that
hys naturall bodp is not there present. ffor
pf the holpe ffarhers before named had ta-
ken thys texte after the letter and not onely
spoztuallpe, then in thep2 workes they
wolde haue taught men to worshyppe it,
but they neuer taught men to worshyp this
sacrament, therfore it foloweth they toke
not the texte after the letter, but onely sp-
rituallp. Now do I prouoke you to seke a
proue of pour purpose. Neuertheles I will
not denpe, but that these holy Doctours in
diuerse places, do cal it his bodp, as Christ
and Paule do, and so do we lyketwse and
saye also that this very bodp is there eaten.
But yet we meane, that it is eaten wpth
fapth (that is to saye by beleupng that hys
bodpe was broken for vs) and haue his bo-
dy more in memorpe at thys maundpe then
the meate that we there ate. And therfore **Note.**
it hath the name of his bodpe: because the
name it selfe shuld put vs in remembrance
of his bodpe. And that hys bodpe is there
chiefely eaten, even more (through fapthe)
then the meate with the mouth. And so are
they also to be vnderstande.

† Yet one great pleasure he doeth vs, **More.**
in that he putteth vs all at lyberte, that we
mape with oute parell of dammacpon be-
lieue as we dyd before; that is to wete, that

¶

in

The Sacrament ought

In the blessed sacramēt the whole substance of the breade and the wyne is transmuted & chaunged in to the verpe bodpe and bloud of Chyſt. ffor pf we maie wpythout parell of damnacon beleue thus, as hym selfe graunteth that we maie, then graunteth he that we maie also without parell of damnacion beleue that he hym selfe speth, where he saith, the trueth of that beleue is impossible.

Answey. The beleupng of this popnte, is of it selfe not damnable, as it is not damnable to thinke that Chyſte is a verpe stone or a wyne, because the litterall sence so saith: or pf you beleue that you ought to preache to Epithes and go Chyſten them another while as ye do belles. And I insure you, pf there were no worse mischief that ensued of this beleue, then it is in it selfe, I wolde neuer haue spoken agaynst it. But now there followeth vpon it damnable Idolatrpe. ffor through the beleue that his bodpe is there, men fall downe and worship it. And thinkeing to please God, do damnable sinne agaynst him. This I saie, is the cause that I so earnestly wypte agaynst it, to auoyde the Idolatrpe that is committed through it. Parte of the Germaines do thinke that his naturall body is present in the Sacrament, and take the wordes fleshye, as Martyn taught

not to be worshipped.

74

taught them. But none of them worshippeth it, for that Martin forbiddeth both in his wordes and workes, & so (blessed be God) they auoyde that Jeopardie, which thing if you will also graunte and publish, but this one propolition, that it ought not to be worshipped, I promise you I will neuer wryte agaynst it. for then is Jeopardie taken awaie, and then I am content that your master ship thinke I lye. But in the meane season I must thinke that ye fulfil the world with damnable Idolatrye. And thus haue you also answered vnto the conclusion, which you alleage out of the kinges graces booke. for I saie in your waie is no hurte, as long as you do but ouerly beleue the bare wordes of the texte, as S. Fraunces dyd, when he preached to sp'ites. But if through the occasiō of those wordes, ye fall in to the worshipping of it, then I saie, that in your waie is vndoubted damnacion. And so is there great Jeopardie in your waie, & none at all in ours. for though he were there in dede, yet do not we sp'ine if we worshippe it not. for we are not commaunded to worshipp the sacrament. But if he be not there, then do you damnable Idolatrye.

The conse= cracyon of the Sa- crament.

More.



Nowe as for an other
gypetnes of euerp mans con-
science this ponge man byddeth
euerpe man be bold, whe-
ther the blessed sacrament be
consecrate or vnconsecrate (for though he
mooste specialy speaketh of the wyne, yet
he speaketh it of both) & byddeth not care,
but take it for all that vnblessed as it is, be-
cause the Priest (he sayeth) can not deceyue
vs nor take from vs the profyte of Christes
institution, whether he alter the wordes or
leaueth them all vnsayde. Is not this a won-
derfull doctrine of this ponge man. We
knowe well all, that the Priest can not hurt
vs by his ouerspyght or malice, if there be
no faulte vpon our owne part, for that
perfection that lacketh vpon the Priestes
part, the great mercye of God as we trust
of his owne goodnes supplieth it. And ther-
fore as holpe Chrysostome sayeth, no man
can take harme but of hymself. But now if
we se the thyng dysordred our owne self, by
the

the Priest, and Christes institution broken,
 pf we than weting ly recepue it vnblestet &
 vnconsecrated, and care not whether Chri-
 stes institution be kept and obserued or no,
 but reaken it is as gold without it as with
 it, then make we our selves partakers of the
 faulte and lose the profite of the sacrament,
 and recepue it wpth damnacpon: not for
 the Priestes faulte, but for our owne.

¶ I had thought that no Turke wolde
 haue wrested a mannes wordes so vnfaithfully
 fullpe. For he leaueth out al the ppth of my
 matter, for my wordes are these. I wpll
 shewe pou a meanes how pe shall ener re-
 cepue it accordpng to Christes institucpon,
 although the Prieste wolde wpthdrawe it
 from pou. For pe neade to haue no res-
 pect vnto the Priestes wordes, whiche im-
 mistreth it. For pf pe remember for what en-
 tent Christ dyd institute this sacramēt, and
 knowe that it was to put vs in remēbraūce
 of hys bodie breakpng and bloud shedding,
 that we myght geue hy m thankes for it, &
 be as sure of it through faith accordpng to
 hys promyses, as we are sure of the breade
 by eatpng of it: pf as I sape, pe remember
 thys thynge (for whiche intent onelpe the
 Prieste speaketh those wordes) then pf the
 Prieste leaue out those wordes or part there
 of, he can not hurte pou. For pou haue al-
 ready

The consecracoun

ready the effect and spnall purpose for the which he shuld speake them. And againe pf he shulde wholp altre them, yet he can not deceiue pou. ffor then pe be sure that he is a lyer, and though pou se the prieste bryngge pou the wine vncōsecrated, yet neuer stpcke at that. ffor as surely shall it certifpe your cōscience & outward senses though he consecrate it not (so thou consecrate it thy selfe: that is to sape, so thou knowe what is meat therby, and geue him thākes) as though he made a thousand blessings ouer it. And so I sape that it is euer consecrated in his hert that beleueth, though the priest consecrate it not. And contrary wple pf they consecrate it neuer so muche, and thy consecracion be not by, it helpeth the not a rishe. ffor except thou know what is meant therby, & beleue, geuyng thanks for his body breaking and bloud sheddyng, it can not profit the.

More.

✚ Nowe where you sape, that pf we se the thyng disorderd by the prieste, and the lles institucion broken, and wetingly receiue it, we make our selves partakers of the crime.

first.

✚ I answered that pf the reformatioun therof sape in our handes, then sape pou trueth, but ffirst thys is wyrtten to prynces persons which maye not reforme this matter, and that the reformatioun therof resteth only

onely in the hande of your Prince and Par-
 lamente (for the errour consisteth not in
 the misordering of the matter by one pers-
 onely, but rather of the doctrine of them al,
 sauinge suche as God hath lpyghtened) to
 these private persons I saie that your doc-
 trine shulde soner be the occasion of an in-
 surreccion (whiche we labour to eschewe)
 then any qupeting of them by Christes doc-
 trine. And therfore sith there is an other
 waie to the woode, sauing all bpright, we
 wil auopde that perellous path. But when
 ye se Christes institucion broken, & the one
 kynde left oute vnto the laie people, why
 are ye partaker therof?

✠ How be it as for hye beleeue that ta- More,
 keth it no better, but for bare breade & wyne
 it maketh him littell matter consecrated or
 not, sauing that the better it is consecrated
 the more it is euer nouous to hym that re-
 ceueth it, hauing hye conscience combred
 with suche an execrable herespe, by which
 well apereth that he putteth no differēce be-
 twene the body of our lord in the blessed sa-
 crament & the comon breade y he eateth at his
 dinner. But rather he esteemeth it lesse. For y
 one yet I thinke or he beginne, yf he lacke a
 priest, he wil blesse it hym self, as for y other
 he eateth not, whether it be blessed or not.

What I reaken it more then breade fyr

king

and

The consecracpon

and wone I wpl shewe pou hereafter in de-
clarunge the mynde of S. Paule vpon this
sacrament, and that in the conclusioun of this
boke. And in the meane season I wpl sape
no more but that he helpeth me. And as for
theyr blessinges and consecracpon profyte
not me, except I consecrate it my self wpth
saph in Chyistes bloud, and with geuyng
hym praple and thankes for hys inestima-
ble goodnes, whiche when I was his ene-
mye reconciled me vnto his ffather by his
owne death. This consecracion must I set
by, pf I will haue any profyte of his death
whiche the sacrament representeth vnto me.
And pf I my self do thus consecrate it, then
shal I be sure of the frute of his death. And
I sape agayne, that as the Priestes do now
ble to consecrate it, it helpeth not the poore
comons of a rplhe. ffor their consecracpon
shulde stande in preachpunge vnto them the
death of Chyist which hath deliuered them
out of the Egypt of sinne, and from the tye-
rpe fornace of Pharan the deuill.

And as for theyr waggpunge of theyr
spngers quer it, and sayinge sixe or seauen
wordes in Latyn, helpeth them nothpng
at all. ffor how can they beleue by the
means of hys wordes when they kno-
we not what he sayeth? And as to
thpng the dapely and common breade that
I eate

I eate at my dynner, whether I haue a
 Prieste or not, I blesse it wpth my harte (&
 not with my fngers) and hartelpe geue
 God thankes for it. ffor pf I haue an hun-
 dretth priestes to blesse it, yet am not I excu-
 sed therbye. ffor excepte I blesse it my selfe,
 it profpteth me no more then pf it were vn-
 blessed. And I blesse it my selfe, than I care
 not what the Prieste prate. ffor as longe as
 I vnderstande him not, it profpteth me no-
 thinge. But in good fayth I wene the Bps
 shoppes and their proctoure wote not what
 a blessing meaneth. Therfore deare brythre
 harken to me. To blesse God, is to geue him
 prayse & thākes for his benefytes; To bles-
 se a kinge or a Prince, is to thanke him for
 his kindnes, and to praye to God for hym,
 that he maie longe reygne to the laude of
 God and wealth of his commons. To bles-
 se a mans neighbour, is to praye for him &
 to do him good. To blesse my bread or mea-
 te, is to geue God thankes for it. To blesse
 my selfe, is to geue God thākes for y^e greate
 benefytes that I haue receyued of hym,
 and to praye God that of his infinite good-
 nes he wpll increase those gftes that he
 hath geue me, and fynysh his worke which
 he hath begonne in me, vnto hys laude and
 prayse. And as to wyche thyng fleshe, to
 fulfyll hys wpll in it, and not to spare it,

☞

To bles-
 se.

¶

but

The miracles proue not
but charge cutte and burne it, one spe that it
mape be to hys honoure & glorie. This is
the forme of blessing, & not to wagge two
fingers ouer them. But a lacke, of this bles-
sng our Bpshoppes be ignoraunt.

Mort.

+ But as for those that are good & faith-
full folke, and haue any grace or any spar-
cle of reason in their heades, wpll (I here-
ly thynke) neuer be so farre ouerleane, as in
this article (the truth wherof God hath him-
selfe testified by as many open miracles as
euer he testified any one) to beleue this poge
man vpon hys baren reasons agaynst the
fayth & reason both of all olde holy writers
& all good churche people this. xv. c. yeares.

ffrth.

As for the miracles, I meruell not
at them, neyther map they make me the soo-
ner to beleue it. For Christe tolde vs befo-

Mat. 24

re that suche delusions shulde come, that
yf it were possible, the very electe shulde

2. Cel. 2.

be deceyued by them. And S. Paule exor-
teth vs to beware of suche signes and wo-

Den. 13.

ders. And therefore I do as Moses teacheth
me when I here of suche a wonder, then
straight I loke vpon the doctrine that is
annexed wth it. Yf it teache me to referre
all the honoure to God and not to creatu-
res, and teache me nothinge but that wpll
stande wth Goddes worde, then wpll I
saye that it is of God. But yf it teache me
suche

the presence of Chyestes bodpe.

78

such thynges as wpll not stande with hys
worde, then wpll I determyne that it is do
ne bp the deuell, to delude the people wpth
damnable Idolatrpe. When Paule and
Barnabas preached at Austra & had done a
myracle amonge them, the people ranne &
wolde haue done sacrfyce vnto them. But
the Apostles ranne amonge them and tare
thep^r clothes, crienge vnto them, spys what
do pou? We are euen corruptible men
as ye are, and preache vnto pou, that pou
shulde leaue thys bayne supersticion, and
worshyppe the lypunge God, which made
heauen, earth, the sea, & all that is in the ec.
Here the Apostles refused suche honoure &
worshyppe. And therfore I am sure they
wolde not suffer their Images to haue it.

Now when I see a myracle done at any I
mage, & perceiue that it bringeth men to the
worshyppinge of it selfe, cōtrarpe to the fac
te & doctryne of the Apostles, which wolde
not receiue it the selues, I must needs cō
clude, that is is but a delusion done bp y^e de
uell to deceiue vs, & to brynge the wrath of
God vpon vs. Euen so I say of y^e sacramēt,
sith y^e myracles that are done bp it, do make
mē thinke otherwise the scripture wil, & cau
se mē to worshyppe it: I doubte not but they
are done bp y^e deuil, to delude y^e peple. Thou
wilt perauēture say, y^e God wpll not suffer
hym

Act. 24.

The miracles proue not
hym to abuse the sacrament of his bodpe &
bloode. Yes verelpe, God wpll suffer it, &
doth suffer it, to see whether we wpll be
fapthfull and abyde bp hys worde o: not.
And meruell not therof, for God suffered
hym to take vppe the verpe naturall bodpe.
Mat. 4. of his sonne Christe and set him vpo appo-
nacle of the temple. And after he toke hym
vppe agayne, and ledde hym to an excea-
dinge mountayne. And therfore thynke not
but that he hath more power ouer the sacra-
ment then he had ouer Christes owne bo-
dpe. And therfore when they tell me, lo here
is Christe: lo there is Christ (as Christe pro-
phesped) lo, he is at this aultre, lo he is at
that, I wpll not beleue them.

Neuerthe lesse yf I shulde graunte that
all the miracles whiche were done and as-
cribed vnto the sacrament, were verp true
miracles & done of god hi selfe (as I doubt
not but some be true) yet there vpon it doth
not folowe that the Sacramente shulde be
the verp naturall bodpe of Christe. For we
haue euident storpes that certayne perso-
nes haue bene deliuered from bodelp dys-
eases through the sacrament of Baptyme,
and yet the water is not the holpe Gooste
nor the verpe thynge it selfe wherof it is
Actes. 5. a sacramente. The shadowe of Peter hea-
led many, and yet was not that shadowe
Peters

the presence of Chyistes bodpe. 79

Peters owne parson. We reade also that
naphys and hande kerchers were carped
from Paule vnto them that were speke and
possessed wpth vncleane spprites and they
recepued theyr healt. And yet it were neuer
thelesse madnes, to thynke that Paules bo-
dpe had bene actualle or naturallpe in
those thynge. And therfore thys is but a
berpe weake reason, to iudge by the impra-
cles the presence of Chyistes bodpe. And su-
relpe pou mpght be ashamed to make so
slender reasons. ffor God maie worke im-
pacles through manpe thynge whiche are
not his naturall bodpe. And as to wchynge
the olde doctoures whome pou sayne to ma-
ke wpth pou, and the trouthe of pour oppo-
nion which pou saye hath bene beleueth of
all good Chyisten people this xv. C. yea-
res, is susteynentlpe declared before,
and proued to be but a popnte of
your olde poetrpe.

C Doctoure

Barnes dyd graciously es-
cape Master Moyses han-
des.

More.



And also fire Bar

nes, albeit that as ye wrote wel he is in many other thinges a brother of this ponge mans secte: yet in this heresie he sore abhorreth his heresie, or els he lpeth hym

selfe. For at his laste beinge here he wrote a letter to me. Wherin he writeth that I lape that heresie wrongfullp to his charge. And sheweth hym selfe so sore greued therwipth that he saveth, he wpll in my reproche make a boke against me. Wherin he will professe and proteste his faith cōcerning this blessed sacrament. But in y meane season it well cōfenteth me, that fre Barnes being a man of more age, & more ripe discrecion, & a doctoure of dypynpte, & in those thinges better learned then this ponge man is, abhorreth this ponge mānes heresie in this pointe, as well as he lpketh hym in many other.

freth.

The more your masterlypppe prayseth Doctoure Barnes, the worse men may lpe your matter. For in many poyntes he doth condemne your damnable doctryne, as in his boke appeareth. And therefore if suche credence muste be geuen to hym, then moche the lesse wpll be geuen to you. But per aduenture you wpll save, that he is to be

he beleued in thys popnte, although he erre
in other. Where vnto I answere, that
yf pou wpll consent vnto hym, I wolde
be well apaped, and wpll promple pou to
wryte no more in that matter. ffor in this
we both agre, that it ought not to be wor-
shipped, pea and (blessed be God) all the
other whome pou call heretyckes. And so
both of vs do auoide the Idolatrye whiche
pou wpyth so greate daunger do daplye com-
mitte. And therfore yf pou folowe hys lear-
nynges, then am I content that pou dissent
from me. ffor lette it not be worshipped, &
thinke as pou will, for the is yf parel passe.
And spth we agre in this popnt, doubte not
but we shall soone agre in the residue, & ad-
mitte eche other for faithfull brothers. And
where pour matter shyppe sayeth, yf he wro-
te pou a letter protestinge that pou laie that
herespe wrongfullp to his charge, I thinke
he it was more wpldome for him to wryte to
haue wryten to pou, then vnes to haue come
him selfe and tell pou of it. ffor it was play-
nelye tolde hym, that pou had conspired his
death, and that not wpythstandynge hys sa-
ue condupte, pou were mynded to haue
murthered hym. And for that cause he was
compelled both beynge here, to kepe hym
selfe secretelye, and also pryncple to depar-
te the realme.

And

Doctoure Barnes

And blessed be God you haue suffe-
rentlye pulpyshed your purpose in your
answere agaynst Wyllyam Tynndall, whe-
re you saie, that you myght lawfullye haue
burnte hym. Here men maye see howe per-
uallye you are addycte to our prelates.
And howe prone ye were to fulfyll theyr
pleasures contrarie to our Princes prero-
gatyue royal. And thākes be to God which
gaue you suche grace in the spght of our so-
ueraygne, that he shortlye withdrew your
power. ffor els it is to be feared y^e you wol-
de further haue proceded agaynst his gra-
ces prerogatyue, which thinge whether it be
treason or not, let other mē despyne. But this
I dare saie, that it is printed & published to
our Princes greate dishonoure. ffor what
learned man maye in time to come truste to
hys graces saue conduite or come at his gra-
ces instaunce or requeste, s^yth not onelye the
spiritualte (which of their professyon resp-
ste his prerogatyue) but also a laie man
promoted to suche preeminence by his gra-
ces goodnes, dare presume so to depresse
his prerogatyue and not onelye to saie, but
also to publyshe it in prente: that notwith-
standyng hys graces saue conduite, they
myght lawfullye haue burnte hym.

But here he wolde saie vnto me as he
dothe in his booke, that he hade forfayted
hys

his salue conducte, & therby was fallen in
to his enemies handes. Where vnto I an-
swere, that this your saying is but a bayne
glose. For I my self dyd reade the salue con-
ducte that came vnto him, which had but
onely thys one condition annexed vnto it,
that yf he came before the feast of Christ-
mas then nexte ensuyng, he shuld haue free
liberte to departe at his pleasure. And thys
condition I know was fulfilled. How shuld
he than forsake hys salue conducte: But ma-
ster More hath learned of his masters our
Prelates (whose proctour he is) to depresse
our Prynces prerogative, that men ought
not to keape any promise wth heretikes.
And so his salue conducte coulde not saue
him. As though the Kinges grace might not
admytte any man to go and come frely into
his graces realme, but that he muste haue
leauie of our prelates. For els they myght
lape herespe agaynst the person, & so slepe
hym contrary to the Kinges salue conducte,
whiche thing all wise men do knowe to be
preiudicial to thys graces prerogative to
all. And yet I am sure that of all the tyme
of his being there, you can not accuse hym
of ouer crime, albeit (vnto your shame) you
saye that he had forsaken his salue conducte.
These wordes had be verie extream and
worthy to haue bene looked vpon, although
they

Doctour Barnes

they had bene writte by some presumptuous
Prelate. But that a lape man so hyghly pro
moted by his Prince, shulde speake them,
and also cause them openly to be published
amonge his graces commons, to depecte the
estimacion of his rovall power, doeth in
mynde, deserue correction. Notwithstan
ding I leaue the iudgement and determi
nacion, vnto the discrecion of hys graces
honourable counsell.

More.

✝ And as for that holp praper that thys
deuout pounge man (as a newe Christe tea
cheth all hys congregacion to make at the
recepung of this blessed sacrament) I wil
not geue the paynge of a peare, though it
were muche better then it is, pulling away
the true fapth (as he doeth) from the Sacra
ment. Howbeit his praper there is so deni
sed, penned, and papnted with lapsure and
stydre, that I truste euery good Christen
woman maketh a muche better praper, at
the tyme of her howsell, by fapthfull affec
tion, & by Gods good inspiracion sodenly.
Ffyrth is an vniuerse maister to teache vs
what we shulde prape at the recepunge of
the blessed Sacrament, when he wyl not
knowledge it as it is, but take Christes bles
sed body for nothyng, but bare breade, and
so litle esteame the recepunge of the bles
sed Sacrament, that he forsyth lytle whe
ther

ther it be blessed or not.

¶ Where he discommendeth my praper **ff**erth,
and sayeth, that I am an unskilful master to
teache men to prape, seinge I take awape
the true sayth from it, & sayeth that euery
woman can make a better when she recei-
ueth the sacrament, I wolde to God that
euery womā were so well learned that they
coude teache vs both. And surely I intēded
not to prescribe to all men that praper one-
ly, but hoped to helpe the ignorant, that
they myght either speake those wordes, or
els (takng occasiō of them) to saye some
other, to the laude and prayse of God. And
as for your sayth (whiche you call the true
sayth) must I needs improve. For it woll
not stande with the true texte of scripture,
as it plainly appeareth. But to the sayth
in Chrystes bloude I exhorde all men, and
teache them to eate hys bodye with sayth,
(and not with teth) whiche is by haupnge
hys death is continuall remembraunce and
digestynge it in to the bowels of the soule.
And because you so sore improve my praper
to conclude my answer agaynst you, I will
rehearse it agayne. And let al men iudge be-
twene vs. Blessed be thou most deare and
mercifull ffather, which of thy tender fa-
uour and benigne, notwithstandinge our
greuous enormities committed agaynst the

Doctour Barnes

the, vouchsafedst to send thine owne deare
sonne, to suffre moste vple death for our re-
dempepon. Blessed be thou Christ Jesu our
Lorde and saupour, which of thyne haboun-
dant ppyte considering our implerable estate
willing to tokelst vpon the to haue thy most
innocent bodye broken and bloud shedde to
pouge vs and washe vs whiche are laden
with iniquite. And to certpye vs thereof,
hast left vs not onely thy worde which may
enstructe our hertes: But also a visibie to-
ken to certispe euen our outwarde senses of
this greate benefitte, that we shulde not
doubte, but that the bodye and fruite of thy
passyon are ours (througth fapth) as surely
as the bread, which by our senses we know
that we haue within vs. Blessed be also that
spyrte of verpte whiche is sent from God
our ffather througth our saupour Christ Je-
su, to lpyghten our darke ignorance, and
leade vs througth fapth into the knowledge
of hpm which is al verpte. Strength we be-
seche the our fraple nature, and encrease
oure fapthe: that we maye prayse

God our most mercifull ffather,

and Christ hys sonne our

Saupoure and rede-

mer. Amen,

23

**A comparyson betwene the
Paschall Lambe, and
our Sacrament.**



Now we shall shortly
expresse the ppth of our mat-
ter, and borrowe the fygure of
the Paschall Lambe, whiche
is in all popnes lyke vnto it.
That the offerpnge of the Paschall lambe
dvd spgnifpe the offerpng of Chyltes bo-
dpe, is plapne by Paule whiche sayeth: 1. Cor. 5.
Thys our Paschall Lambe is offered by
for vs. When the chylidren of Israel were
bery sadde and heary for theyr sore oppres-
sion vnder the power of Pharaon (for the
more myracles were shewed, the worse we-
re they handeled) God sente vnto them by
Moses, that every household shulde kyll a
lambe to be a sacryfice vnto God, and
that they shulde eate hym with their staues
in theyr handes, theyr loynes girded, and
shoes vpon their fete: euen as men that
were goynge on haltpie iourneys. Thys
Lambe muste they eate haltpie and make
a merpe maundpe. Now because they shuld
not sape, that they coude not be merpe for
their oppression, and what coude the lam-

E. iij be

A comparyson betwene the Paschall
 be helpe them: he added glad tydings vnto
 to it, and sayde: This is the passyng bpe of
 the Lorde. Whiche thys night shal passe by
 pou, and see all the spalte begotten within
 the lande of Egypt, & shal delpuey pou out
 of pour bondage, and bypug pou into the
 lande that he hath promysed vnto pour fa-
 thers. Marke the processe and couepaunce
 of this matter, for euen sphe wise it is in our
 sacrament. The Apostles were sadde and
 heaup, partly consydering the bondage of
 synne wherwith they were oppressed, and
 partly because he tolde them that he muste
 departe from them, in whom they dyd put
 all theyr hope of theyr delpueyaunce. Whi-
 les they were in thys heaupnes, Chryste
 thought to comforte them and to geue them
 the seale of theyr deliuerance, and toke in
 his hande bread, blessed, & brake it, and gaue
 it to his disciples, saying: This is my bo-
 dy which shalbe geuen for pou. For thys
 nyght shal the power of Pharao the deuill
 be destroyed, & to morowe shal pou be delp-
 uered from the Egyppte of synne, & shal take
 pour iournepe towarde that heauenly ma-
 sion which is prepared of God for all that
 loue hym. Now compare them together.

Joan. 16.

The Paschall lambe was institute and
 eaten the night before the children of Israel
 were in dede delpued from Egypte. Ep-
 hewpse

hewpse was the Sacrament institute, and eaten the nyght before we were delpuered from our synnes.

The Paschall lambe was a verpe lambe 2 in dede. And so is the sacrament verp bread in dede.

The Paschall lambe was called the pas- 3 spng bp of the Lorde whiche destroyed the power of Pharao and deliuered them. The sacrament is called the bodpe of the Lorde which destroyed the power of the deuil and delpuered vs.

As many as dpd eate the Paschall lam- 4 be in fapth, were verp mery, and gaue God great thankes. ffor they were sure the next day to be delpuered out of Egypte. Lphe- wple as many as dpd eate thys sacrament in fapth, were mery and gaue God greate thankes, for they were sure the nexte daye to be delpuered from theyr synne.

They that dpd not eate the Paschal lam- be in fapth, coulde not be mery. ffor they were not sure of delpueraunce from the power of Pharao. They that did not eate this Sacrament in fapth, coulde not be mery; ffor they were not sure of delpueraunce fro the power of the deuill.

They that beleued the worde of the Lorde dpd more eate the passpug bp of the 6 Lord, which shuld delpuer them, then they

L.iiiij

dpd

A comparyson betwene the Paschall
dyd the lambe. They that dyd beleue the
worde of the Lorde dyd more eate the body
of the Lorde which shuld be geuen for their
delpueraunce, then they dyd the bread. For
that thyng doeth a man most eate that he
most hath in memorie and most reuoluteth
in minde: as appeareth by Christ Joan. 4.
I haue meate to eate that ye knowe not.

7 They that beleued not the nexte dape to
be delpuered from Egypte, dyd not eate
the passynge by of the Lord, although they
eate the lambe. They that beleued not the
nexte dape to be delpuered from sinne, dyd
not eate the body of the Lorde, although
they eate the breade.

8 The children of Israel were but ones de
lpuered from Egypte, not withstandynge
they did euery yere eate the Lamb, to kepe
that fact in perpetuall remembraunce; Euen
so Christ bought and redeemed vs but ones
for all, and was offered and sacrificed but
ones for al, though the sacrament therof be
dailly broken among vs, to kepe the bene
fite in continuall memorie.

9 As many as dyd eate the paschall lambe
in faythe, and beleued Goddes worde as
touchynge their delpueraunce from E
gypte, were as sure of their delpueraunce
through faythe, as they were sure of the
Lambe by eatynge it. As many as do eate
thys

this sacrament in faith and beleue Goddes worde as towechinge thep: delpueraunce from synne, are as sure of thep: delpueraunce through faith, as they are sure of y bread bp eatynge it.

As manp as dpyd eate of that Paschall Lambe dpyd magnifye thep: God, testifye that he onelp was the God almyghty, and they his people styckynge to hym, to be delpuered bp his power from al daunger. As manpe as do eate of this sacrament do magnifye their God, testifye that he onelp is the God almyghty, and they hys people styckynge bp hym to be delpuered bp his power from all daunger.

When the Israelites were deliuered fro Egypte, they eate neuerthelesse the Paschal Lambe which was styll called the passynge bp (because it was the remembraunce of the passynge bp of the Lord) and hartely reioysed, offerynge hym sacryfice & knowleging wpth inpynte thanke, that they were the felowshyppe of them that had such a merciful God. Now Chyistes electe are deliuered from synne, they eate neuerthelesse the sacrament which is styll called hys bodpe that ones dpyd for thep: delpueraunce, and hartely reioysed, offerynge to hym the sacryfice of prayse and knoweledge wpth inpynte thanks, that they are of the felowshyppe of
R v
them

The mynde of Paule vpon the .x. cap.
them that haue suche a mercifull God.

42 The Paschall Lambe (after their deliue-
rance beinge pearly eatē) brought as moch
mirth and Ioye vnto them that dōd eate it
in fapth, as it dōd to their fathers whiche
felte Pharaos furpe, and were not yet de-
liuered. For they knewe right well that ex-
cepte God of his mercye & wonderfull po-
wer had so deliuered, they shuld also them-
selues haue bene bounde in the londe of E-
gipte, & vnder that wicked Prince Pharaos,
of whych bondage they greatly reioysed
to be redde already, & thanked God high-
ly because they founde them selves in that
plentiful londe whiche God prouided
for them. The sacramēt which after our de-
liuerance is pearly & dably eaten, bring-
eth as moch mirth and Ioye vnto vs that
eate it in fapth, as it dōd to the Apostles
whiche were not yet deliuered. For we knowe
we right well that excepte God of his mer-
cy & through the bloode of his sonne had
so deliuered vs, we shulde also our selves
haue bene bounde in y^e Egipte of synne vnder
that wicked Prince the deuyl, of whych
bondage we greatly reioyse to be redde al-
ready, & thanke God highly because we
founde our selues in y^e state of grace, & haue
receyued through faith y^e full frutes & taste
of the spirite, which testifyeth vnto vs that
we

We are the chldren of God.

This maundpe of remembraunce was it that Paule receyued of the Lorde and deliuered to the Corinthians in the .xi. chap. for though he borowe one propriete and simpltude of the sacrament in the .x. chapter, whiche in my mynde maketh neyther wpth vs nor agaynst vs, albeit some thynke that it maketh whole for the exposicion of Chyrlles wordes, this is my bode. But in my mynde they are deceyued. for the occasyon whpe Paule spake of it in the tenth chapter, was thys.

1. Cor. 10

The Corinthians had knoweledge that all meates were indifferente, and whether it were offered to an Idoll or not, y the meate was not the worse, and that they myght lawfullpe eate of it, whether it were solde them in y shambles or sette before the when they dynd or souped in an vncharyfull mannes house, askeinge no questions: excepte some man dyd tel them that it was offered to an Idoll, and then they shulde not eate of it for offendynge hys conscience that so tolde the (albeit they were els free and the thyng indifferente) thys knoweledge because it was not annered wpth charpte, was the occasyon of greate offendynge.

for by reason therof they sate downe amonge the gentiles at theyr feastes, where they

The mynde of Paule vpon the .x. cap.
they dyd eate in the honoure of their Idol-
les, and so dyd not onelpe wounde the con-
science of their weake brethren, but also cō-
mpted Idolatrye in dede. And therfore S.
Paule sayde vnto them. My deare beloved
flee from worshypinge of Idolles. I spea-
ke vnto them which haue discrecion. Judge
pe what I saye. Is not the cuppe of blessing
which we blesse the felowshippe of the bloo-
de of Christ? Is not the breade which we
breake y^e felowshippe of y^e bodp of Christ?
ffor we though we be manpe are yet one
breade and one bodp, in as moche as we a-
re partakers of one breade. Christe dyd call
hym selfe breade and the breade his bodp.
And there Paul calleth vs breade & the bra-
de our bodp. Now may pou not take Paule
that he in this place shulde dyrectly expo-
unde Christes mynde. And that the verpe expo-
sicion of Christes wordes, when he sayde,
this is my bodp, shuld be that it was the fe-
lowshippe of his bodp, as some saye,
which seaking y^e hepe in this place of Paule
locke them selves so faste in, y^e they can spyn-
de no waye out. ffor Christ spake those wor-
de of his owne bodp which shulde be geue
for vs, but the felowshippe of Christes bodp
(or congregacion) was not geuen for vs.
And so he mente not as Paule here sayeth,
but mente his owne bodp. ffor as Paule
calleth

calleth the breade oure bodp for a certayne
propertpe, euen so doth Christ call it hys bo
dpe for certayne other propertpes. In that
the breade was broke, it was Christes own
bodpe, spgnifying that as that breade was
broken, so shulde his bodpe be broke for vs.
In that it was distributed vnto his dysce
ples, it was his owne bodpe, spgnifyinge
that as verelpe as that breade was distri
buted vnto them, so verelpe shuld the death
of his bodpe, and frute of his passyon be di
stributed to all fapthfull folke. In that the
breade strengtheneth our bodpes, it is hys
owne bodpe, signifyinge that as our bodies
are strengthened and confortted by brea
de, so are our soules by the fapth in his bo
dpe brekinge. And lyke wyse of y wyne in y
it was so dystributed, conforteth vs and
maketh vs merpe. Furthermore, the breade
and wyne haue another propertpe, for the
which it is called our bodpe, for in that the
breade is made one breade of manpe grap
es or corne, it is oure bodpe, signifyinge
that we though we be manpe, are made o
ne breade, that is to saye: one bodpe. And in
that the wyne is made one wyne of manpe
grapes, it is our bodpe, spgnifyinge that
though we are many yet in christ & through
Christe we are made one bodpe & membes
to eche other. But in thys thyng Paule
and

The mynde of Paule vpon the .x. chap.
and Chaslie agre. For as Paule calleth the
breaue our bodpe & his y breaue, because of
this propertie y it is made one of many: eue
so doth Chyste call it his bodpe, because of
the properties before rehearsed. Further mo
re in this they agre, that as Paules wordes
muste be taken spyrтуallpe, for I thynke
there is no man so madde, as to iudge that
the breaue is our bodpe in dede although in
that propertie it representeth our bodpe: E
uen so muste Chyistes wordes be vnderstan
de spyrтуall, that in those properties it re
presenteth hys verpe bodpe. Now when we
come together to receiue this breaue, then
bp the receiuinge of it in the congregacio
we do openly testyfy that we all whiche
receiue it, are one bodpe, professyng one
God, one ffayth, and one Baptyme, & that
the body of Chyist was broke & hys bloode
shedde for remysse of our synnes. Nowe
syth we so do, we maye not accompanie nor
sytte in the congregacion or felowshyppe of
thē that offer vnto Idolles and eate before
them. For as Paule sayeth, ye can not drinke
the cuppe of the Lorde and the cuppe of
the deuilles: Ye can not be partakers of the
table of y Lorde & of the table of y deuilles.
I wolde not that you shulde haue felow
shyppe with deuilles. The hepythen whiche
offered vnto Idolles were the felowshyppe
of deuils

of deuelles, not because they ate the deu-
les bodpe or dranke the deuells bloode, but
because they beleued & put their confydence
in the Idoll or deuell as in their God, & all
that were of that faith had their ceremonies
and gaue hartie thanks to their God with
that feaste whiche they kepte. They came to
one place and brought their meate before
the Idoll and offered it. And wpth their of-
ferpunge gaue vnto the deupll Godlye ho-
noure. And then they late downe and ate y
offerpunge to gether, geuinge prayse & than-
kes vnto their God, & were one bodpe & one
felowshippe of y deuell, to hich they tellyp
by eatpunge of y offeringe before that Idoll.
Nowe both S. Paule reprehende the Co-
rinthians for bearpunge y gentiles copanpe
in eatinge before the Idoll. ffor they knowe
that y meate was like other meate. And ther-
fore thought them selues fre to ate it or le-
ue it. But they percepued not that y congre-
gaciō was y felowshippe of deuelles which
were there gathered (not for the meate sake)
but for to thanke, & prayse y Idol their god
in whome they had their confydence.

And all that there assenbled and dyd
there ate, and dyd openlye tellyspe, that
they all were one bodpe, professpunge one
fapth in theyr God or that Idoll. So
Sapnt Paule dyd sharpe rebyke them,
for

31 The mynde of Paule vpon the x. chap.
for because that by their eatynge (in that pla
ce and felowshippe) they testifed openly,
that they were of the deuiles bodie, & reioy
sed in the Idoll theyr God, in whome they
had faith & confydence. And therfore sayeth
Paule, that they can not both drinke the cup
pe of the Lorde, testifenge him to be theyr
God in whome onelpe they haue truste &
assuraunce, & the cuppe of the deuell, testif
enge the Idoll to be their God and refuge.

Here pou maye note that the meate and
the eatynge of it in this place and felowship
pe, is more then the common meate and ea
tinge in other places. For els they myght
lawfullpe haue drunken the deuilles cuppe
with them the one dape, and the cuppe of
the Lorde the nexte dape with his disciples.
What was it more? Werely it was meate,
which by the eatinge of it in that place & fe
lowshippe, dyd testifpe openly vnto all
men, that he was their God whose cuppe
they dranke, and before whom they ate in
that felowshippe: & so in their eatinge they
praysed and honoured the Idoll. And ther
fore they that had their trust in the lyuinge
God and in the bloode of his sonne Christ,
myght not eate with them. And I pheclye
it is in the sacrament, the breade and the ea
tynge of it in the place & felowshippe where
it is receyued, is more then common breade.
What

What is it more? Werely it is bread which by the eating of it in that place and fellowship, doeth testifie openly vnto all men, that he is our verpe God whose cuppe we drinke, and before whome we eat in that fellowship, and that we put all our assurance in hym, and in the blood of his sonne Christ Jesu, geupnge God all honour and infinite thanks for his great loue wherewith he loued vs, as it is testified in the blood of hys sonne, whiche was shedde for our sinnes. So that in this place and fellowship maie no man eat nor drinke with vs, but he that is of our fapthe & knowledgeth the same God that we do. As by example: If a man were well beloued amonge hys neyghbours (albeit he haue some enemies) and were longe absent from his frendes in a straunge cōtry: whē he were come home, his neyghbours that loued him wold greatly reioyse, & peraduenture wold bye a capon or another piece of meate to geue hym hys welcome home, & gette thē to some honest mans house or to a tauerne, and make good chere together, to testifie openly that he is welcome home, and that they all which are at the banquet reioyse of his cōming home. Now I saie, that this banquet is more then another meate, for at thys banquet hys enemies may be loth to come, because they can

The mynde of Paule vpon the .x. chap.
not reioyse at his cominge home, & therfore
can not make good chiere among them, te-
stifying that he is welcome home: but ra-
ther abhorreth the meate and drinke that is
there eaten, because their herte doeth not fa-
uoure the person for whose sake it is prepa-
red. Notwithstandynge if a capons legge
were reserued for one of his enemyes & af-
terward geue hi whā the bāket were done,
he might lawfullp eate it. ffor then it were
but bare meate, suche as he eateth at home.
And likewyse the enemyes of Christ which
beleue not that they haue remission of syn-
nes through his bloud sheading, can not re-
ioyse of his bodpe breakyng. And therfore
can not make good chiere among them, but
yf any be reserued after the maundyng, he
maye lawfullp eate it, for it is but breade.
And hys louers that are there present do ra-
ther come thither to geue him his welcome
home then for the meate, and they more eate
his welcome home, then the meate.

But yf any of his enemyes fortune to be
there, they eate onely the meate, and not his
welcome home. ffor they reioyse not at
his commynge home. Likewyse the fapth-
full that are there present, do rather come
thither to reioyse in the fapth of his bodpe
breakyng, then in breaking or eating of the
breade or meate. But yf any of the vnfapth-
full

full fortune to be there, they eate onely the
 breade, and not his body breaking. For
 they reioyse not at his body breaking. Here
 peradventure some wolde suppose that I
 were contrarie to my selfe. For before I
 sayde, that it was more the meate that was
 eaten at the Gentyles feastes, & more then
 meate that was eaten at my neighbours
 welcome home, and more then bread that is
 eaten at the receyvinge of the sacrament of
 the body and blood of Christ. And now I
 saye, that if a mans enemy be there, he ea-
 teth onely the meate, and not the welcome
 home. And likewise the unfaithfull ea-
 teth onely bread and not the body & bloude
 of Christ. How maye these wordes stande
 together? I answered, that they eate but one-
 ly breade or meate that profiteth them, but
 in dede they eate more to their hinderance,
 and even theyr owne damnacion. For they
 that doo eate in the fellowship of Gentyl-
 es, doo but onely eate the meate to theyr
 profyte, but in eatynge theyr meate theyr
 facte doo openly testifie, that they honou-
 red that I doo for theyr God (although
 their hert were other wyse) wherein they co-
 mitted Idolatrye. And besydes that they
 wounde the consciences of their weake bre-
 thren, and so sinned against God.

1. Co. 8

Besides that, he that enuyeth his neigh-

My.

boure

1. Joā. 3.

The mynde of Paule upon the .x. chap.
houre & cometh to that banquet, eateth, but
onely the meate that profiteth hym: not
withstanding in his owne herte, he eateth
the rancour and malice of his minde, to his
great greauance, when he seith them so re-
ioyse. And of his owne companions which
are also the mannes enemies, he doeth pur-
chase him selfe hatred, because with his fact
he testifieth that he loveth hym, although
his herte be otherwise, and of God shall be
condemned. For he that hateth his brother,
is a murdherer. Furthermore he that is un-
lawfull and cometh to the maundy, ea-
teth but onely the bread that profiteth him,
notwithstanding he eateth beside that hys
owne damnacion, because he beleueth not
that the bodie of our saupour which the sa-
crament representeth, is broken for his sin-
nes, and his bloude shedde, to washe them
awaye. This I am compelled to do, to stoppe
the chattering mouthes of sophisters, al-
beit to they that be sober it had bene ynough
to haue sayde, they eate onely breade, and
not the bodie breakinge, &c. For they right
well vnderstande it by the contrarie anti-
thesis, and knowe that I meant not by that
(onely) that he shulde eate the breade, and
nothynge els but onely breade: but that I
meant by this worde (onely) that he shuld
eate the breade without the bodie. And so
lyke

Iphe wise in other examples. Thus haue we
sufficiently declared Pauls mynde in the
1. Chapter.

In the. xi. chapter Paule maketh much 1. Cor. 11.
mencon of the maundpe and describeth it
to the vttermoste. ffirsk (he sayeth) when ye
come together in one place, a man can not
eate the Lordes souper. ffor euery man be-
ginneith afoze to eate his owne souper, & one
is houngey and another is dzonken. Haue
ye not houses to eate and drinke in? We els
despile ye the congregacio of God & shame
the that haue not? What shall I saye vnto
you? shal I praise you? In this I praise you
not. Paul did instructe accordyng to Chri-
stes minde, that the Corinthis shuld come
together to eate the Lordes souper. Which
sayeth not so muche in the carnall eatyng as
in the spyrituall: and is greatly despyed to
be eaten, not by the hunger of the body, but
by the hunger of the fapthfull hert. Which
is greadpe to publish the prayse of the Lord
and geue hym hartpe thanks, and moue
other to the same, that of many prayse
might be geue vnto our most mercifull fa-
ther, for the loue which he shewed vs in the
bloud of his owne most deare sonne Christ
Jesu. Wherwith we are washed from our
sinnes, & surely sealed vnto everlastyng
life. With suchy hunger dyd Christ eate the

The mynde of Paule vpon the .xi. chap.
Patchall Lambe, saying to his disciples: I
haue inwardely desired to eate this Easter
Luc. 22. Lambe with you before that I suffer. Chri-
stes inwardely desire was not to fyll his bel-
ly with his disciples, but he had a spiritual
honger: both to prayse his ffather with the
for the bodely deliuerance out of the land
of Egypt; and specially to alre the paschal
Lambe and memorie of the carnall deliue-
rance, into a maundye of myrth & thanke-
geuing for our spirituall deliuerance out
of y^e bondage of sinne. In so much that whē
Christ knewe that it was his ffathers will
and pleasure, that he shuld suffer for our sin-
nes (wherin his honour, glory, and prayse,
shulde be published (then was it a pleasure
vnto him to declare vnto hys disciples that
great benefite, vnto his ffathers prayse and
glory: & so did institute that we shuld come
together and breake the bread in the remem-
braunce of his bodye breaking & bloud she-
ding: & that we shuld eate it together reioy-
sing with eche other & declaringe his bene-
fites. Now were the Corinthians fallen fro
this hunger, & came not together to thentēt
that Goddes prayse shulde be published by
them in the muddes of the congregaciō, but
came to feade their fleshe & to make carnall
chiere. In so much that the xpclye wolde
haue meate and drynke pough, and take
Luc. 22

suche habundance that they wold be drōke,
and so made it their owne souper, & not the
Lordes, as Paule sayeth, and theyd eate one
ly the breade and meate, and not the bodpe
breaking as I sayd before, & the poore which
had not (that is to saye that had no meate to
eate) were shamed & hongry, & so could not
reioyse and prayse the Lorde: by the reason
that the delicate fare of the rpyche was an oc
casion for the poore to larnēt their pouertie,
and thus the rpyche did neyther prayse God
themselves, nor suffered the poore to do it,
but were an occaspon to hynder them.

They shulde haue brought their meate
and drinke and haue deuoyded it with the
poore brethre, that they might haue bene me
ry together, & so to haue geue them occasion
to be mery & reioyse in the Lord with than
kes geuinge. But they had neyther luste to
prayse God, nor to cōforte their neighbour.
Their fapth was feable, & their charite cold
and had no regarde, but to fill their bodpe,
& fede their fleithe: And so despised the poore
congregation of God, whome they shulde
haue honoured for the spprite that was in
them & fauour that God had shewed indis
cretly vnto them in the bloud of his sonne
Christ. When Paule percepued that they
were thus fleshly minded, and had no min
de vnto that spyrituall maundpe whiche

The mynde of Paule vpon the. xi. chap.
chiefely shuld there be aduert. fletch, he reprob
ueth the sore, reherfing y wordes of Christ.
That which I gaue vnto you I receyued of
the lord. ffor the Lord Iesus the same night
in the which he was betrayed toke breade &
thanked and brake it, and sayde: Take ye &
eate ye, this is my bodye whiche is broken
for you, this do ye in the remembraunce of
me. After the same maner he toke the cuppe
when souper was done, sayinge: This cup
is the newe testamēt in my blood, thys do
ye as ofte as ye drinke it in the remem
braunce of me. ffor as ofte as ye shall eate
this breade, and drinke this cuppe, ye shall
shewe the Lordes death, tll he come. As
though he shuld saye, ye Corynthians are
much to blame whiche at his souper seake
the fode of your fletche. ffor it was institute
of Christ, not for the intēt to nourish the bel
ly, but to strenght the hert & soule in God.
And by this you maye know that Christ so
meāt. ffor he calleth it his bodye whiche is
geue for you, so that the name it self myght
tell if ye vnto you, that in hys souper you
shuld more eate his body which is geue for
you (by digestyng that in to the bowels of
your soule) then the breade, whiche by the
breakinge and distributinge of it, doeth re
present his bodye breakyng and the distri
butyng therof vnto all that are fapthfull.
And

And that he so meaneth is evident by the wordes following, which say: this do in the remembraunce of me: and lyketwysse of the cuppe. And synallpe concludynge of both, Paule sayeth, as often as ye shal eaten this breade and drinke this cuppe (in this place & felowshippe) ye shal shewe y^e Lordes death untill he come, praysonge the Lord for the death of hys sonne, and exhortynge other to do the same, reioysynge in hym with inзыnte thankes. And therfore ye are to blame which seake onely to feade the belly with that thyng, which was onely institute to feade y^e soule. And ther vpon it foloweth.

Wherfore whosoener doth eate of this breade or drinke of this cuppe vnworthelpe, is gyltye of the bodye and bloode of the Lord. He eateth this breade vnworthelpe, which regardeth not y^e purpose for y^e which Christus dyd institute it: which cometh not to it with spiritual hunger, to eate through faith his very bodye, which the breade representeth by the breakinge and dystributinge of it: which cometh not with a merve harte geving God hartpe thankes for their delpuraunce from synne: whiche do not moche more eate in their harte the death of hys bodye, then they do the breade wth their mouth. Nowe sayth the Corynthyans dyd onely seake their belly and fleshe, and

82 The mynde of Paule vpon the. xi. chap.
forgotte Goddes honoure and prayse (for
which it was institute, that thanke shuld be
geuen by the remembraunce of hys bodpe
breakinge for vs) they eate in to Goddes
dishonoure and to theyr neyghbours hynderaunce,
and to their owne cōdemnacpon,
and so for lacke of faith were gilty of Chri-
stes bodpe, whiche (by fapth) they shulde
there cheselfe haue eaten to theyr soules
health. And therfore it foloweth.

¶ Lette a man therfore examyne hym
selfe, and so lette him eate of the breade, and
drynke of the cuppe.

Thys prouynge or examyninge of a
mans selfe, is fyrste to thynke with
hym selfe wpth what luste and de-
spyre he commeth vnto the maundpe & wpll
eate that breade: whether he be sure that he
is the chylde of God and in the fapth of
Christe: and whether his conscience do bea-
re hym wptnes that Christes bodpe was
broke for him: and whether the luste that he
hath to prayse God and thanke hym with a
fapthfull harte in the middes of the brether,
do dyue hym thpyther. Or els whether he
do it for the meates sake or to keape the cu-
stome: for then were it better that he were
awape. for he that eateth or drynketh vn-
worthelpe, eateth and drynketh hys owne
dame

damnacion, because he maketh no difference of the Lordes bodpe. That is, as is sayde before, he that regardeth not the purpose for which it was institute, and putteth no difference betwene this eatynge and other eatynge, for other eatynge doth onelpe serue the belpe, but this eatinge was institute and ordeyned, to serue the soule and inward man. And therfore he that abused it to the fleshe, eateth and drinketh his owne damnacion. And he commeth vnworthelp to the maundpe where the Sacramente of Chrystes bodpe is eaten: pea, where the bodpe of the Lorde is eaten, not carnally with the teth and bellpe, but spirytually wpth the harte and capth. Wpō this foloweth the texte that master More alleageth and wretheth for his purpose.

ffor this cause manpe are weake and speke amonge pou, and manpe sleape. If we had truely iudged our selues, we shuld not haue bene iudged. When we are iudged of the Lorde, we are chastened because we shulde not be damned with the worlde. Wherfore my brethren, when pe come together to eate, tarpe one for another. If any man hunger, lette hym eate at home, that pe come not together vnto condemnation.

ffor thys cause (that is) for lacke of good examynynge of our selues (as is before

Wherin our Prelates

before touched) manpe are weake and speke in the sayth, and manpe sleape, and haue losse their faith in Chyestes blood, for lacke of remembraunce of this bodpe breakinge and blood shedinge: Pea and not that onelp, but manpe were weake and speke euen stricken with bodelpy displeases for abusynge the Sacrament of his bodpe, eatynge the breade with their teth and not his bodpe with their mynde, and peraduenture some slaine for it by the stroke of God, which yf they had trulye iudged & examined the schies for what intent they came thepther, and why it was instituted, shulde not haue bene so iudged & chastened of the Lorde. For the Lorde doth chasten, to bringe vs vnto repentaunce, and to mortyfy the rebellpous membris, that we maye remember hym. Here ye maye shortly perceyue the mynde of Paule.

ffinis.

☞ An Epptome and shorte rehearsall of all this boke, shewynge in what poyntes fyrst dyscussenteth from our Prelates.

Now to be shorte, in these .iiij. poyntes fyrst dyscussenteth from our Prelates and from master More, whiche taketh vpon hym to be thep^r procourer. Our Prelates belene that in the sacrament remaineth no breade, but that it is tourned in to the natural body of Chyeste both

both fleshe blood & bones. ffrerth saiethe, that
 it is none artycle of our crede : and therfore
 let them beleue it that wpll. And he thinketh
 that there remaineth breade stpll. And that
 he proueth. iij. maner of wayes. ffrst bp the
 scripture of Paule, whiche calleth it breade
 sapenge: y breade which we breake, is it not
 the feloshippe of the bodpe of Chylte? ffor
 we though we be manpe, are yet one bodpe
 and one breade, as manpe as are partakers
 of one breade. And agayne he sapeth, as of
 then as ye eate of this breade or drynke of
 this cuppe, you shall thewe y Lordes death
 vntill he come. And Luke calleth it breade
 sapenge. They continued in the felowshippe
 of the Apostles, and in the breakinge of the
 breade & praper. Also Chylt called the cup-
 pe the frute of the vprne, sapeng. I shall not
 from hence forwarde drynke of the frute of
 vprne vntill I drinke that newe in the king-
 dome of my father.

1. Cor. 11.

Actes. 2.

Mat. 26

Mar. 14

Luc. 22.

ffurthermore nature doth teache you
 that both the breade and wyne contynue
 in the nature. ffor the breade mouldete yf
 it be kepte longe, pea and wormes breade
 in it. And the poore mouse wpll ronne a way
 wpth it and eate it, whiche are euidence
 ynough that there remaineth breade. Also
 the wyne yf it were reserued, wolde waxe
 sowre, as they confesse them selues. And
 ther.

Wherin our Prelates

therfore they howsell the lape people but
wth one kpnde onelpe : because the wpyne
can not contynue nor be reserued to haue
readpe at hande, when neade were. And su-
relpe as pf there remained no breade, it coul-
de not moulde nor ware full of wormes : e-
uen so pf there remapned no wpyne, it coulde
not ware sower. And therfore it is but false
doctrpne that our Prelates so longe haue
taught and published.

ffpualpe that there remapneth breade,
might be proued by auctorpte of manpe doc-
tours which call it breade & wpyne, euen as
Christe and his Apostles dwd. And though
some sophisters wolde wreste their sayeng,
and erposide them after their owne fantasie,
pet shal I alleage the one doctoure whiche
was Pope, that maketh so playne with vs
that they shal neuer be able to auoide hym.

Gelas.
in concio
lio Ro.

ffor Pope Gelasius writeth on thys ma-
ner. Certe sacramenta que sumimus corporis &
sanguinis Christi, diuine res sunt, propter quod
et per eadem diuine efficiuntur consortes natu-
re. Et tamen non desinunt esse substantia uel natu-
ra panis & uini, sed permanet in sua proprietate
nature. Et certe imago & similitudo corporis
& sanguinis Christi in actione misteriorum ce-
lebrantur. That is to saye: surelpe the sacra-
ment of the bodpe & bloode of Christ which
we recepue, are a godly thyng, & therfore
through

through the are we made partakers of the
godly nature. And yet doth it not cease to
be the substance or nature of breade and
wyne, but they continue in the properte of
their own nature. And surely the Image &
similitude of the body and blood are ce-
lebrated in the acte of the misteries. Thus
I am sure, that no man can auoyde it, nor so
waste it, but that all men shall soone espye
his folpe, and therefore I maye conclude that
there remaineth the substance and nature
of breade and wyne.

The seconde popnte wherin ffrerth dys-
senteth from our Prelates and their pro-
cure.

The Prelates beleue that his verpe
fleshe is present to the teth of them
that eate the Sacramente, and that
the wycked eate his verpe bodye. ffrerth sa-
peth that it is none article of our crede, &
therefore he reakeneth that he is in no Jeo-
perdy though he beleue it not. And he thin-
keth that his fleshe is not presente vnto y^e teth
of the that receiue y^e sacramēt. ffor his fleshe
is onely in one place at ones. And that he
proueth both by the auctorite of saint Au-
sten ad Dardanum, and also by the aucto-
rite of ffulgentius ad Thrasamandum li-
bro. 20. as before appeareth in the boke.
And ffrerth sapeth that the wycked eate
not

Wherin our Prelates
not his verpe fleshe, although they receiue
the Sacramente. And that he proueth by the
scripture, doctours, and good reason, groweth
vpon the scriptures.

John. 6. The scripture is this. he that eateth Christi
fles bodp hath euerslasting life, ergo then y
wicked eate not his bodp. Again the scripture
saith: he y eateth Christes fleshe & drinke
hys bloode abydeth in Christ & Christe
in hym, but the wicked abide not in Christe
nor Christe in them, ergo y wicked eate not
his fleshe nor drinke his bloode.

August. This maye also be confirmed by good
in ler. de auctorite: for S. Austen saith, he y abideth
sacra se. not in Christ & in whom Christ abideth not,
Pasche. without doubte he eateth not his fleshe nor
drinke hys bloode, although he eate and
drinke the sacrament of so greate a thyng
vnto his damnacion.

Beda. And euen the same wordes hath Bede vpon
the tenth chapter of the fyrste Epistle
to the Corinthians.

August. Agayne Sapient Austen saith, he that
de ciuita abydeth not in me and in whome I abyde
te dei in not, let him not sape nor thinke, that he ea-
libro. 11. teth my bodp or drinke my bloode. And
cap. 25. euen the same wordes hath Bede vpon
the fyrste Chapter of the fyrste Epistle to
the Corinthians. And euen the same sen-
tence hath Ambrose, and Prosper, & Bede
vpon

and ffeyth dissenteth.

97

Vpon the .xi. Chapter of the Epistle Epistle
to the Corinthians.

ffinally this may be proued by good rea-
son grounded vpon the scripture. The Apostle
wolde not suffer Marpe (though she loued
him well) to touche him, because she lacked
one point of fapth, and did not beleue that
he was equall with his ffather. And ther-
fore by reason it must folow, that he wll
not suffer the wicked (whiche neyther haue
good fapth nor loue towardes hym) bothe
to touche hym, and eate hym in to thep^r vn-
cleane bodpes.

Now fpth thys is proued true that the
wicked eate not his body, it must also ther-
of neades folowe, that the sacramēt is not
his natural body. ffor they do eate the sacra-
ment as all men knowe. Besides that the
fapthful do not eate Chyistes bodpe wpth
their teth. And therefore it must folowe that
y^e wicked do not eate it with their teth. The
antecedent or first part of the reason is pro-
ued by the wordes of Chyist which sayeth, *Joan. 6.*
that the fleſhe profyteth nothing at al, mea-
ning that it doeth not profite as they vnder-
ſtode him, that is to ſay: it profiteth nothing
to be eaten carnally with thep^r teth & belly
as they vnderſtode him. ffor els it profiteth
much to be eaten ſpiritually, that is to ſay:
to beleue that through his bodpe breaking

¶

and

Wherein our Prelates

and bloud shedding our sinnes are purged. And thus doeth Origine, S. Austen, Bede, Chrysostome, and Athanasius expounde it, as appereth in y^e booke before. And therefore ffrerth sayeth, that onely saythful mē eate his bodpe: not with their teth and mouth, but with thep^r sayth and hert, thep digelke it in to the bowelles of their soules through beleuing that it was brokē on the crosse, to wash awape their sinnes. And the wpyched eate not his bodp, but onely the breade and their dānacion, because thep^r see him not spiritualpe, that is: because they beleue not in his bodp breakinge and bloude shedpnge.

The thp^r de popnte wherin ffrerth dissen teth from your Prelates & their proctoure.

The Prelates beleue that mē ought to worshippinge the Sacrament, but ffrerth sayeth nape, and affirmeth that it is Idolatrpe to worshippinge it. And he sayeth that Chust and his Apostles taught vs not so to do: neptier did the holy fathers so teache vs. And ffrerth sayeth, that the autours of this worshippinge are the chyldren of perdition which haue ouerwhelmed this world with sinne. Neuertheles we must recepue it reuerentpe, because of the doctrine that it bypnygeth vs. ffor it preacheth Chy lles death vnto vs, and describeth it before our eyes, euen as a saythfull preacher
by

and ffeyth dissenteth.

98

by the worde durtly instill it into vs by our
eares and hearpnge. And that it supplpeth
the rowme of a preacher, is euident by the
wordes of S. Aust. in which sayeth: *Paulus*
quamuis portaret sarcinā corporis quod aggra
uat animam, potuit tamen significando predica
re Dominum Iesum Christū, aliter per linguam
suam, aliter per epistolam, aliter per sacramen
tum corporis Christi: That is to saye: though
Paule dyd beare the burthen of the bodpe
whiche doeth onerate the soule, yet was he
able in signyfyinge to preache the Worde Je
sus Chypste, one waye by hys tonge, and
another waye by a Epistle, and another
waye by the Sacrament of Chypstes bo
dpe. &c. ffor as the people by vnderstādyng
the signyfycacpon of the wordes whiche he
spake did heare tye glorious gospel of God,
and as by the readpug of hys Epistle they
vnderstode hys mynde, and recepued the
wordes of the soules health, so by the my
nistracpon of theyr Sacrament they might
see woth theyr eyes the thyng whiche they
hearde and rede, and so haue their senses oc
cupied about the mystery, that they myght
the more earnestly to punte it in theyr minde.
As by example: The Prophete Jeremie be
ing in Jerusalem in the tyme of Sedechias
kyng of the Jewes, prophesied & preached
vnto they, that they shuld be taken prisoners

Jer. 27

M.ij

of

Wherein our Prelates
of Nabugodonosor the kpng of Babilon.
And the Jewes were angrie with him, and
wolde not beleue hys wordes. And therfore
he made a chayne or fetter of woode, & put
them about his necke, & prophecied againe,
and preached that they shulde be taken pri-
soners and ledde captiue into Babilō. And
as his wordes dpyd certifie theyr eares that
they shulde be subdued, so the chayne did re-
present theyr captiuite euē before their eyes
which thing dpyd more vehemently worke
in them then the bare wordes could do, and
euē so it is in the sacrament. For lyke wyse
as the wordes dpyd instill it in to our eares,
that his body was geuen for vs, and hys
bloud shedde for the remission of our syn-
nes, euē so dpyd the mynistracion of the sa-
crament expresse the same thyng vnto our
syght, and doeth more effectuously moue
vs, then the bare wordes myght do, and
make vs more attentue vnto the thyng,
that we maye whollie geue thanks vnto
God, and prayse hym for his bounteous be-
nefites. And therfore seing it is a preacher,
expressing vnto our sight y same thing that
the wordes do to our eares, you muste re-
ceyue it with reuerēce and sober behaniour,
aduertysynge the thyng that it representeth
vnto you. And euē the same honour is due
vnto it, whiche is geuen vnto the scripture
that

and ffeyth dissenteth.

99

that is the worde of God. ffor vnto that must a man deuoutly geue care, and reuerently take the booke in his hande: yea, and yf he kysse the booke for the doctrynes sake that he learneth the reout, he is to be commended. Neuerthelesse yf he shuld go senseless booke, men myght well thynke that he were very childlike. But yf he shuld kneele downe and praye to his booke, then he dyd commit to playne Idolatrye.

Consider deare brethren what I saye, and avoide this Jeopardy. Which thynge avoided, I care not as touching the presence of his bodye, though you beleue that his naturall fleshe be there in dede, and not onely in a mystery, as I haue taught. ffor when the Jeopardy is past, he were a foole that wolde be contentious for a thynge, as longe as there cometh no hurte thereby.

The Germanes which beleue the presence of his bodye, do not worshippe it, but playnlye teach the contrarye, and in that point (thanks be to God) all they whom you call heretikes do agree full well. Dneie avoide this Idolatrye, and I desire no more.

Q.ij

Now

The conclu

syon of this Treatise.

Now deare brethren I beseeche you for the merer that ye loke for in Christ Jesu, that you accept this worke with a single eye and no contentious herte. For necessity hath compelled me to write it, because I was informed bothe of my Lorde of Wyndchester and other credible persons, that I had by the means of my fyrste treatise offended many men. Which thing maye wel be true: for it was to slender to instructe all them which have sens sene it, albeit it were sufficient for their use to whome it was first deliuered. And therefore I thought it not onely expedient but also necessary, to instructe them further in the trueth, that they might se plaine evidence of that thyng, wherein they were offended.

By this worke you shall espye their blasphemes and benemous tonges wherewith they slander not onely them that publishe the trueth, but even the trueth it self. They shame not to saye, that we affirme it to be onely breade, and nothyng els. And we saye not so: but we saye that beside the substance

Staunce of bread, it is the Sacramēt of Chri
 stes bodpe and bloud. As the pupe hāgpng
 before the tauerne dore is more then bare
 pupe. ffor beside the substaunce of pupe, it
 is a signe, and signifieth that there is wine
 to be solde. And this sacrament signifpeth
 vnto vs, and popnteth out before our eyes,
 that as verely as that breade is broken, so
 verely was Chriestes bodpe broken for our
 sinnes: And as that breade is distrybuted
 vnto vs, so is his bodpe and frute of his pas
 sion distributed vnto all his fapthfull. And
 as the breade conforteth the bodpe, so doeth
 the fapth in Chriestes death conforthe our sou
 les. And as surely as we haue that breade
 and eate it with our mouth and teth, and
 know bp our senses that we haue it within
 vs, and are partakers therof: no more nede
 we to doubte of his bodpe and bloude, but
 that through fapth, we are as sure of them,
 as we are sure of that breade. As it is suffi
 ciently declared in my boke.

Agayne pou maye perceyue how wpc
 hedly they repute vs whiche asserme that
 we dishonoure it whiche geue it the ryght
 honoure that it ought to haue. And pou
 do playnly dishonoure it, whiche geue
 vnto it the honoure that is onely due vnto
 to God. We geue it the same honoure
 that we geue vnto the holpe scripture and

The conclusyon.

worde of God, because it expresseth vnto our senses the death of our saupoure, and doeth more depely printe it within vs. And therfore we call it an holpe sacrament, as we call Godes worde, holpe scripture. And we receiue this sacrament with great reuerence, euen as we reuerently reade or heare preached the holy worde of God, which cōteyneth the health of our soules. And we graunte that his bodie is present with the breade as it is with the worde, and wpth both it is verely receiued and eaten through faith. But if we shuld knele downe & praye vnto the holpe scripture, men might counte vs folles, and might lawfully saie, that we do not honour the scripture by that meanes but rather dishonour it. For the ryght honoure of a thyng is, to vse it for that intent that it was institute of God. And he that abuseth it to any other purpose, doeth indeede dishonour it. And yf he wylle it is in the sacrament which was institute to keape in memorie the death of Christ, which yf we do any other wyle honour, then we do the holpe scripture (vnto the whiche we may in no wyle make our prayers) I saie that then we shulde vtterly dishonour it. Auoyde therfore this poynt of Idolatrye, and all is safe.

Agaynall we saie that they speake well

well and fapthfullpe, whiche fape that they go to the bodpe and recepue the bodpe of Chriſte, and that they ſpeake byllenouſſpe and wokedlpe which fape that they onelye recepue bread or the ſpgne of his bodp. ffor in ſo ſapenge they declare their inſpdelyte. ffor the fapthfull wil reaken that he is euell repeated of and reputed for a traptoure and another Judas, pf men ſhulde fape of hym that he dpd onelye recepue the ſacrament, & not alſo the thinge which the ſacramēt doth ſpgnifye. ffor albeit he onelye eateth the breade a ſacramēt with his mouth and teth, yet with harte and faith in wardelpe, he eateth the verpe thinge it ſelfe which the ſacrament out wardelpe doth repreſente.

And of this ſprynge the manner of ſpea-
hynges that the olde fathers do ſomtyme
uſe, whiche at the fyrſte ſpght myght ſeame
contrary to our ſentence. But pf they be well
pondered, it maie ſoone be ſeane, how they
ſhulde be taken. ffor manpe tymes when
they ſpeake of the ſacrament and outwarde
eatynge, they applpe vnto the ſacrament &
outwarde eatynge, the frute & condicions of
the inwarde eatynge and thinge it ſelfe, be-
cauſe that in a faithfull man they are ſo iopn-
lye iopned, that the one is neuer wpythout
the other. As by example. Marye is named
the mother of God, and yet ſhe is not the

Mo mother

The conclusioun

mother of hys godhed, by the which parte ouerpe he is called God, but because she is hys mother, as touching his manhode, & the godhed is so annexed wth the manhod that they both make but one parson, therfore is she called the mother of God, whiche in dede pf it be wpselpe wepet, shalbe founde to be abused speache.

And yet neuer thelesse it may verpe well be vsed, pf men vnderstande what is ment therby, but pf through y^e vse of this speache men shulde fall in to suche an erreure that they wolde asserme oure lady to be in dede the mother of his Godhed, then necessyte shulde compell vs to make a dyp^onccion betwene the nature of his godhed and the nature of hys manhode, and so to expounde the matter vnto them, and bryng them home agayne in to the r^oght vnderstandinge. As we are now constrained to do in this sacrament, because pou misconstreue the sayenges of the scripture and Doctours. Which notwithstandinge (pf a man vnderstande them) saye verpe well.

And manye soche maner of speeches are contayned in the scripture: As where Christe sayeth in Iohan in the .iij. chap. There shall no man ascende in to heauen, but he that descendeth from heauen; the sonne of man whiche is in heauen.

This

Thys texte doth sape that the sonne of man was then in heauen, when he spake the se wordes vnto Nicodemus here vpon earth, which thinge all wyle men consente to be vnderstande, *propter unitatem persone*: That is to sape: for the unite of the parson. For albe it his godhed was in euerpe place at that time yet was not his manhod (by the which he was called the sonne of man) in heauen at that tyme. And yet Chyste lapde that it was in heauen for the vnite of his parson. For hys Godhed was in heauen, and because the Godhed and manhode made one parson, therfore it was ascribbed vnto the manhod whiche was onelpe verifed vpon the Godhed, as S. Austen ad Dardanum doth dyligently declare.

August.

And I knowe in the sacrament of baptyme, because the inward worke of the holpe Good is euer annexed in the fapthfull vnto outward ceremonie: therfore som tyme the frute of the inward baptyme is ascribbed vnto the outward worke. And so the scripture useth to speake of the outward baptyme as though it were the inward: that is to sape: the spiryte of God. And therfore sapnt Paule sapeth that we are buryed wth Chyste through baptyme.

And yet as Sapient Austen expoundeth it, the outward baptyme dothe but
spg.

The conclusyon

August. spgnyfpe this burpall. And agayne Paule
ad Romi sayeth, as manye as are baptysed haue put
facium. Christe vpon them. And yet in dede our out-
warde baptisme doth but spgnyfpe, that we
haue put Christ vpon vs. But by the inwar-
de baptisme (which is the water of lyfe and
spirite of God) we haue in dede put him v-
pon vs and lyue in hym & he in vs. Which
not withstandinge is verpe false for all the
outwardely baptisme, in the that receyue it
not in fapth. And vnto them it is but a bare
spgnyfpe, wherof they gette no profyte, but
damnation.

And here you maye euidently percey-
ue, howe it is sometyme in scripture ascrip-
bed vnto the outward worke and ceremo-
nye which is onely true in the inwarde be-
repte. And this place shall expounde all the
olde doctours which seame contrary to our
sentence. And therfore marke it well.

Thus haue you mynde further vpon
the Sacramente of the bodye and bloode of
Christe. Wherin yf you reaken that I haue
bene to longe in repetyng one thyng so
often, I shall praye you of pardone. But su-
relpe me thought I coulde not be shorter.
For the worlde is suche nowe adapes, that
some wolde heare and can not; and some do
heare and will not. And therfore I am co-
pelled so often to repete that thyng which
a wyle

of this Treatise.
a wyle man wolde vnderstande
wyth halfe the wordes.

103

Praie Chyften reader that the
wordes of **G D D** maie in-
crease, and that **G D D**
maie be glorified
through my
bondes.
Amen,

The Arty-

cles wherofe Johan Fryth
died, which he wrote in New-
gate the .23. daie of Ju-
ne, the yeare of our
Lorde. 1533.



Doubt not deare bre-
thren, but that it doth some
deale bere you, to see the one
parte haue al the wordes, and
frelpe to speake what they spe-
ke, and the other to be put to silence, and
not to be harde indifferently. But referre
your matters to God, which shortlye shall
iudge after another fallyson. But in the
meane season, I shall rehearse vnto you the
artycles for which I am condemned.

They examined me but of two
artycles whiche are these

1. Article.

ffirste whypther I thought there were a-
ny purgatorie to purge y^e soule after this
present lyfe. And I sayde, that I thought
there was none. For man is made out of
two partes, the bodye and the soule.
And the bodye is purged by the crosse of
Christ,

Christe, whiche he layeth vpon euery childe that he receyueth: as affliction, worldlie oppression, persecucion, imprisonment &cet. and death finisheth spune. And the soule is purged by the worde of God, whiche we receyue through fapth, vnto the health and saluacion bothe of bodie and soule.

Nowe and yf I dyd knowe any thyng parte whereof we are made, I wolde also gladly graunt the .3. purgatorie, but seynge I knowe none suche, I must denye the Popes purgatorie. Neuertheles I counte neyther part a necessarpe article of our fapth, necessarilp to be beleued vnder payne of damnacion, whither there be such a purgatorie or not.

The seconde article was this, whither 2. article, that I thought, that the sacramēt of the awlter was the bodie of Christe. And I sayde yea, that I thought that it was bothe Christes bodie and also our bodie, as Saynct Paule sayeth to the Corinthians. 1. Cor. 10.

In that it is made one breade of many grapes it is our bodie, signifying that we though we be many, are yet one bodie: lykenesse of the wyne in that it is made one wyne of many grapes.

And agayne in that it is broken, it is Christes bodie, signifyinge that his bodie shulde be broken, that is to saye:
suffer

The artycles
suffer death, to redeame vs from our iniquities.

In that it was distributed, it was Christes bodpe, spgnyfenge that as herelpe as that sacramente is distributed vnto vs, so herelpe is Christes bodpe and the frute of his passyon distributed vnto all fapthfull men.

In that it is recepued, it is Christes bodpe, spgnyfenge that as herelpe as the outward man recepued the sacramente wpth his teth and mouth, so herelpe doth the inward man, through fapth receiue Christes bodpe and frute of his passyon, & and is as sure of it, as of the breade that he eateth.

**Another
question**

**¶ An an
swere.**

Well sayde they, do pou not thinke that his verpe naturall bodpe, both flewe and bloode is reall contayned vnder the sacramente, and there actually present, besyde all similitudes? No sayde I, I do not so thinke. Notwithstandpuge I wolde not that anye shulde counte that I make my sapenge (which is the negatyue) anye artycle of the fapth. ffor euen as I saye that pou oughte not to make anye necessarpe artycle of the fapthe of your parte (which is the affirmatyue) So I saye agayne, that we make no necessarpe artycle of the fapthe of oure parte, but leaue it indifferent for all men to iudge therein, as God shal ope his harte,
and

and no spde to cōdemne oz despise the other,
but to nourish in al thinges brotherlp loue,
and to beare others infirmitpes.

The terte of Sapuct Austen whiche thep S. Au-
there alleaged agaynst me, was thys: that itēs text.
in the Sacrament Christ was borne in hys
owne handes. Wherunto I sayde: that S.
Austen doeth well expounde him selfe. ffor
in another place he sayeth: *Ferebatur tan-*
quam in manibus suis. That is, he was borne
after a certayne maner, in his owne hādes.
And bp that he sayeth after a certayne ma-
ner, ye mape soone perceyue what he mea-
neth.

How be it pf S. Austen had not thus ex-
pounded him selfe, yet he sayeth ad Bonifa-
cium, that the sacrament of a thyng, hath
a similitude oz propertie of the thing which
it signifyeth. And for that cause it hath ma-
ny tymes the name of the very thing which
it signifyeth. And so he sayeth that he bare
hym selfe, because he bare the sacrament of
his bodpe and bloud, which dyd so earnest-
ly expresse hym selfe, that nothing myght
more do it. If yū reade the place of sapuct
Austen ad Bonifacium, whiche I alleage
in my laste boke, ye shall soone see them
answered.

Another place thep alleaged out of Chri Chrysos-
tome, whiche at the firste blushē seemeth to say,

The arteples

to make well for them. But yf it be well
waped, it maketh muche lesse for them then
they wene. The wordes are these.

Thyslo-
stomes
wordes,

Doest thou se bread and wyne: Do they
departe from the into the draught as other
meates do? God forbiddeth. For as in ware
whē it commeth to the sper, nothyng of the
substaince remaineth nor aboundeth: so ly-
ke wyse thynke that the misterpes are consu-
med by the substaince of the body.

These wordes I expounded by the wor-
des of the same doctour Sainct Thyslosto-
me, which in another homely sayeth on this
maner. The inward eyes as soone as they
see the breade, they flee ouer all creatures, &
thinke not of the bread that is baken of the
baker, but of the bread of euerlastyng lyfe,
which is signified by the mysticall breade,

Now conferre these places together and
you shall perceyue, that the laste expoun-
deth the fyrste clerely. yf yllste he sayeth,
doest thou se breade and wyne? I answe-
re by the seconde, naye. For the inward
eyes as soone as they se the breade, thynke
not of it, but of the thyng it selfe that is
signified therby. And so he seith it, and
see it not. He seith it with his outward
and carnall eyes, but his inward eyes
seith it not. That is to saye: regarde not
the breade or thynke not vpon it. Even as
we

We commonly saye, when we playe a game negligentlpe (bp my truthe I see not what I do) meaninge that our mynd is not vpon that thinge which we see with our outwarde eyes. And lykewys we maie answer the nexte parte, where he sayeth.

Do they departe from the in to the draughte, as other meates do. Nay forsothe sayde I. For other meates do onely come to nouryshe the bodie, and to departe in to the draughte: But this meate that I here receyue, is spirytuall meate, receyueth wth saythe, and nouryseth vs everlastynge both bodie and soule, and neuer entreth in to the draughte. And euen as before the outwarde eyes do see the breade, and yet the inward eyes do not regarde that or thinke vpon it: So lykewise the outwarde man digesteth the breade, and casteth it into the draughte. And yet the inward man doth not regarde that nor thinke vpon it: But thynketh vpon the thyng it selfe that is signified by that breade.

And therfore sayde Chrysostome euen a lytle before the wordes whiche they here meaning alleaged. Iste by our mynd and hartes (sayde he) wherby he monyeth vs, to loke vpon and consyder those heauenly thynges, whiche are represented and signified by the breade and wyne, and not

The ex
policpon
of L. I. vii
solt. text.

The true
of I. vii
soltomes
wordes.

The articles

to marke the bread and wyne in it selfe.

Here they will sape vnto me, that that is not Chrysostomes mynde. For by hys example he plainly sheweth that there remaineth no bread nor wyne. That I denye. For the example in this place proueth no more, but that ye shall not thanke vpon the breade and wyne, no more then if they were not there, but onely vpon that thyng whiche is signified by them. And that ye may evidently perceyue by the wordes folowynge where he saith, thynke that the mysteries are consumed by the substance of the bodye.

Solucio. Nowe whither Chrysostome thought that there remained breade or none, bothe wayes shall our purpose be proued. If yll of he thought there remaineth still breade and wyne, then we haue our purpose. Now if he thought that the breade and wyne remained not, but were chaunged, then are the bread and wyne neyther mysteries nor sacramentes of the bodye and bloude of Christe. For that that is not, can neyther be mysterie nor sacrament.

Conclusion.

If finally of he spake of the outward appearance of bread: then we know that that remaineth still and is not consumed by the substance of the bodye. And therefore he must needs be vnderstande as I take him.

I thynke many men wonder how I can
dye

wherefore Johan ffeyth dyed.

107

be in this article, seinge that it is no necessarye article of our fapth, for I graunte that neyther parte is an article necessarye to be beleued vnder payne of damnacion, but leaue it as a thyng indyfferent, to thynke therein as God shall instyll in euery mans mynde, and that neyther parte condemne oether for this matter, but receyue eche other in brotherlye loue reseruinge eche others in spympte to God.

The cause of my death is this, because I can not in conscience aburre and swere, that our Prelates oppnyon of y^e sacrament (that is) that the substance of breade and wyne is verely chaunged in to the flesh and blood of our sauoure Iesus Christ) is an vndoubted article of the faith, necessarye to be beleued vnder payne of damnacion.

Beholde
the cause
of my
death.

Now though this opinion were in dede true (whiche thinge they can neyther proue true by scripture nor doctours) yet coulde I not in conscience graunte that it shoulde be an article of the fapth necessarye to be beleued &c. for there are many verities, which yet may be no soche articles of oure fapth. It is true that I lape in prons whan I wrote this, howbeit I wolde not receyue this tenth, for an article of our faith. Forasmuch as may thynke the contrary without all perperdy of damnacion.

Note.

¶ In

¶ The

The articles

¶ The cause why I can not beleue their opinion of transmutaciō or transubstāciacion whether pe wpll, is this.

ffirste because I thinke verely that it is false and can neptet be proued bp scrpp-ture nor sapthfull doctours, pf they be well pondered.

The second cause is this, because I wpll not bpnde the congregacion of Christe by anyne example to admytte any necessarp article byspde our crede, and speciall none suche as can not be proued true bp scrpp-ture. And I sape that the churche, as they call it, can not compell vs to recepue anpe soche articles to be of necessity vnder payne of damnacion.

The thyrde cause is, because I dare not be so presumptuous in entrypge in to Goddes iudgement, as to make the Prelates in this popnte a necessarp article of our faith. Forthen I shulde damnablely condemne all the Germanes and Almapnes, wpth insc-ripte moo, which in deade do not beleue nor thinke that the substaunce of breade & w-ine is chaunged in to the substaunce of Christes naturall bodpe. And surelpe I can not be so folpsh hardp as to condemne soch an infinite nombze for our Prelates pleasures.

Thus all the Germanes and Almapnes, both of Luthers spde and also of Deco-lan-

wherefore Johan ffirpth dyed.

108

Lampadius, do wholpe approue my matter.
And surelpe I thynke ther is no man that
hath a pure conscience, but he wpll thynke
that I dye ryghtuoullpe. ffor that this
transubstantiacyon shulde be a ne-
cessary artycle of the fapthe, I
thynke no man can save it with
a good conscience, although
it were true in
dede.

..

Per me Johan ffirpth.

Be wyle as Serpentes, and in-
nocent as Dooues.

Imprinted in the pare of oure
Lorde. M.D.XLviij.